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HYMNS FOR THE SANCTUARY.

This is the title of an excellent Collection of Hymns, by the Rev. Mr. ELLIS, of Charlestown, published in 1845. It has also, inadvertently, we suppose, been adopted as the title of a hymn-book, prepared by a Committee of the West Boston Society, which has just been published by Messrs. Crosby & Nichols, and which, we think, will be found to be one of the very best collections yet made. For the purpose of showing what its merits are, so as to assist those who are about selecting a hymn-book, and still more for the purpose of calling attention to this very important branch of sacred literature, we propose *in two or three* articles to compare *it carefully* with other similar books.

The new book contains six-hundred and forty-three hymns. Of these, there are seventy-four which are not found either in Dr. Greenwood's, the Cheshire Collection, Mr. Lunt's, Mr. Ellis's, or the small Hymn-book, prepared by Mr. Johnson and others, at Cambridge, a few years since.

Of the seventy-four hymns not found in these other collections, three, by the Rev. Dr. Frothingham, have not been published before, and thirteen others are apparently original. About one half of the original hymns are such as might be omitted without serious loss, tho' we confess that we have a nervous dread of original hymns, and it is no small praise to say that the other half would all take a respectable place in the second class of good hymns, while three or four would enrich and adorn any collection. The two following, the first by Dr. FROTHINGHAM, and the second anonymous, are of this kind :—

"Remember me," the Savior said,
On that forsaken night,
When from his side his nearest fled,
And death was close in sight.

Thro' all the following ages' track
The world remembers yet;
With love and worship gazes back,
And never can forget.

But who of us has seen his face
Or heard the words he said?
And none can now his look retrace,
In breaking of the bread.

O! blest are they who have not seen,
But yet believe him still!
They know him when his praise they mean,
And when they do his will.

We hear his truth along our way,
We see his light above,
Remember when we strive and pray,
Remember when we love.

THE DEATH OF A CHILD.

Ah! not for thee was woven
That wreath of joy and woe,
That crown of thorns and flowers
Which all must wear below.
We bend in sadness o'er thee,
Yet feel that thou art blest,
Loved one! so early summoned
To enter into rest.

E'en now thy bright young spirit
From earthly life is free;
Now hast thou met that Savior,
Who smiled on such as thee.
E'en now art thou rejoicing,
Unsullied as thou art,
In the blest vision promised
Unto the pure in heart.

Thou Father of our spirits,
We can but look to thee!
Tho' chastened, not forsaken
Shall we thy children be.
We take the cup of sorrow
As did thy blessed Son;
Teach us to say with Jesus,
"Thy will, not ours, be done."

Of the fifty-eight selected hymns which we find only in this collection, two or three (the 393d, for example,) are too poor to be admitted into our churches; twenty-two are third-rate, to be tolerated, perhaps, on account of old associations, twenty-eight may be placed in the second class, two (the 14th and 16th,) belong to the first class, and one belonging, we think, to the very first rank in the first class, is the following noble hymn by Beaumont :—

As earth's pageant passes by,
Let reflection turn thine eye
Inward, and observe thy breast;
There alone dwells solid rest.
That's a close immured tower,
Which can mach all hostile power;
To thyself a tenant be
And inhabit safe and free.

Say not that this house is small,
Girt up in a narrow wall;
In a cleanly, sober mind,
Heaven itself full room doth find.
The infinite Creator can
Dwell in it; and may not man?
Here content make thy abode
With thyself and with thy God.

We may better arrive at a knowledge of the peculiar merits of the book before us, by comparing it singly with our most popular hymn-books. Our figures may not be quite exact, for the same hymns appear in different books under very different forms; but the errors will be of no practical importance. The West Boston Collection has about 260 hymns not in Waterston's edition of Greenwood. Of these, we have marked forty, as hymns which must add very much to the value of any Collection. Among them are hymns beginning with the following lines :—

Children of the heavenly king
Blest hour when mortal man retires
Day by day the manna fell
Farewell, thou once a mortal
Fear was within the tossing bark
Grace! 'tis a charming sound
Great Author of all nature's frame
Great God, the heavens' well ordered frame
Guide me, O thou great Jehovah
I sing the Almighty power of God
Lauded be thy name forever
Life is the time to serve the Lord
Lord I believe, thy power I own
Lo! the lilies of the field
Man has a soul of vast desires
Now to the Lord a noble song
O shun in youth the thoughtless throng
O thou the first, the greatest friend
Our country is Immanuel's land
Placed on the verge of youth, my mind
So fades the lovely blooming flower
The glories of our birth and state
Thy will be done! In devious way
When life's tempestuous storms are o'er
We love the venerable house
Why do we mourn departing friends
Go when the morning shineth
Ye tribes of Adam, join

We are glad here to meet the beautiful hymn by Mrs. Miles, beginning with these stanzas :—

Thou, infinite in love,
Guide this bewildered mind,
Which, like the trembling dove,
No resting place can find
On the wild waters!—God of light,
Thro' the thick darkness lead me right.

Bid the fierce conflict cease,
And fear and anguish fly;
Let there again be peace,
As in the days gone by:
In Jesus' name I call to thee,
Remembering Gethsemane.

There also two hymns of exceeding delicacy of word and sentiment, one of them a prayer :—

Wilt thou not visit me?
* * *
Come! for I need thy love
More than the flower the dew, or grass the rain;
Come, like thy holy dove,
And let me in thy sight rejoice to live again;

The other, containing this stanza :—

The morning comes with blushes overspread,
And I, new wakened, find a morn within,
And in its modest dawn around me shed,
Thou heat'st the prayer and the ascending hymn.

There is a part of Mrs. Barbauld's 'Dirge on her Husband,' so soothing and devout, beginning,

Not for the pious dead we weep;
Their sorrows now are o'er,
The sea is calm, the tempest past,
On that eternal shore.

How often do our thoughts rise on words like these :—

O might some dream of visioned bliss,
Some trance of rapture, show
Where, on the bosom of their God,
They rest from human woe;
Thence may their pure devotion's flame
On us, on us descend;
To us their strong aspiring hopes,
Their faith, their fervors lend.

We find here the tender, comforting hymn of Wesley, in which the soul so loves to breathe out its sense of helplessness and dependence.

Father, [Jesus] refuge [lover] of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Father, [Savior,] hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last.

We find that other hymn of Wesley's beginning,

Commit thou all thy griefs
And ways into his hands,
To his sure truth and tender care,
Who earth and heaven commands.

There is, also, that sweetest and most cheerful of all Cowper's hymns, which we are surprised to find in no other Collection but this and Mr. Lunt's :—

Sometimes a light surprises
The Christian while he sings,
It is the Lord who rises
With healing on his wings.

There is another hymn by Charles Wesley, of which the first lines are like a Sabbath day of heavenly rest :—

Thou hidden voice of calm repose,
Thou all-sufficient love divine,

We find here, also, those most touching lines of Moore, on the death of a child, which, tho' not a hymn, are by slight alterations fitted for a place, where every bereaved parent will rejoice to have them—among the 'Hymns of the Sanctuary.'

Thus far, we have been showing the advantages of this new Collection over Dr. Greenwood's. We must now, as an impartial judge, present the other side. Greenwood has nearly three-hundred and fifty hymns which we do not find in this Collection. Of these, we have marked seventy-five, as hymns which we could not very well consent to give up. Among the least conspicuous are the following :—

Again we've seen the Sabbath day,
Another fleeting day is gone,
A soldier's course from battles won,
As pants the hart for cooling streams,
As when the weary traveller gains,
Blest day of God, most calm, most bright,
Bread of heaven, on thee we feed,
Brother, thou art gone before us,
Called by the Sabbath bells away,
Delightful is the task to sing,
Ere mountains reared their forms sublime,
Forgive us for thy mercy's sake,
Glorious in thy saints appear,
God of my life, look gently down,
Greatest of beings, source of life,
Great God, the followers of thy Son,
Great Lord of earth and seas and skies,
How blest is he whose tranquil mind,
How bright these glorious spirits shine,
How large the promise, how divine,
How pleasant, how divinely fair,
How swift, alas, the moments fly,
In mercy, Lord, remember me,
In vain our fancy strives to paint,
Israel's shepherd, guide me, feed me,
My God in whom are all the springs,
O God, thou art my God alone,
O for an overcoming faith,
Softly now the light of day,
Sweet is the memory of thy grace,
The Lord our God is full of might,
Thee we adore, Eternal name,
To keep the Lamp alive,
To prayer, to prayer, for the morning breaks,
'Tis God the spirit leads,
When before thy throne we kneel,
When in the vale of lengthened years,
When overwhelmed with grief,
Ye faithful souls who Jesus know.

Among the first devotional hymns in our language are two Moravian hymns in Greenwood's, but not in the Collection before us; one beginning,

My soul before thee prostrate lies,

and the other,

O draw me, Father, after thee,
So shall I run and never tire.

Another hymn of the same character, but more entirely musical in expression, begins with this stanza :—

O that my heart was right with thee
And loved thee with a perfect love;
O that my Lord would dwell in me,
And never from his seat remove.

We look in vain for the beautiful hymn,

Father, to thy kind love we owe
All that is fair and good below;
Bestower of the health that lies
On fearless cheeks and cheerful eyes.

Watts' grand anthem,

Thro' every age, Eternal God,
Thou art our rest, our safe abode,

we cannot find, nor the noble hymn by Sir John Davies,

Oh! what is man, great Maker of mankind,
That thou to him so great respect dost bear.

Dr. Flint's excellent hymn,

In pleasant lands have fallen the lines
That bound our goodly heritage,

is left out, as is also a hymn by Conder, in which we have taken great delight :—

Beyond, beyond that boundless sea,
Above that dome of sky,
Farther than thought can flee,
Thy dwelling is on high;
Yet dear the awful thought to me,
That thou, my God, art nigh.

There is the fine Christian Lyric,

Jerusalem, my happy home;

the devout confession by Doddridge,

Lord, we have wandered from thy way;

the lines beginning,

On thy church, O power divine;

and the hymn, always a precious one to us, tho' perhaps only on account of the music and early associations,

When the vale of death appears;—

we are sorry to miss them from this new Collection. We miss also some of Montgomery's best hymns, among the best that we have in any of our books. We cannot afford to lose such hymns as these, one on the death of a young, the other of an aged Christian :—

Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy master's joy.

Still less can we give up,

The morning dawns upon the place
Where Jesus spent in prayer—
On the first Christian Sabbath eve,
When his disciples met
O'er his lost fellowship to grieve,
Nor knew the scripture yet.

Where is there a more beautiful or more perfect hymn than that beginning,

Heaven is a place of rest from sin?

The new Collection is rich in communion hymns; but how could it leave out the best of them all, which is, we could almost say, worth more to us than all the rest :—

According to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember thee.

Remember thee and all thy pains,
And all thy love to me;
Yea, while a breath, a pulse remains,
Will I remember thee.

for the new hymn-book. It has few poor and many excellent hymns. But we are thankful also for the old Collection, as containing many hymns not found in the new, which we cannot afford to part with. Which of the two shall be preferred, must depend on individual peculiarities of taste and habit. The congregation is well off that has either. We propose in a future number to compare the new Collection with the Cheshire.

J. H. M.

THE NATIONAL FAST—THE CHILD'S INQUIRIES.

"And what do we have a Fast for?" enquired a little flaxen-headed child. "Is God angry, mother, and will he become good natured if we refrain from eating one day, and pray all the time?" "Hush, child," replied the mother, "you don't know what you are talking about." Still the little fellow would persist in asking, "What made God angry, mother? Don't he like so many people in this world? what did he make so many for?" "Where did you get such ideas my child? you frighten me," remarked the mother. "Oh," said Freddy, "I heard father say it was a punishment for our sins, that the cholera came, and it was a "scourge" to chastise people—now if the cholera should not come here, is it because we are not so wicked as those whom it kills?"

The mother was silenced. The father a few mornings after was reading in the New Testament where Christ asked the people if they supposed that those upon whom the tower of Siloam fell, were sinners above all those who dwell in Jerusalem? I tell you nay; but except ye repent ye shall all likewise perish. Fred listened attentively, and soon after remarked, "I know, mother, those who die with the cholera are not sinners above other people." The father explained to him how God in all periods has sent scourges upon the people to chastise them, and those who are spared are to be warned, and turn to Him and seek his favor. But the child seemed still to fear the anger of God, and it filled his little mind with gloom.

I gathered from this anecdote a great lesson. How should we view this terrible disease which baffles all human skill in its origin and end? Is it a "scourge" sent by our Father in Heaven directly to warn us? Is it a proof of God's anger kindled against us? If so, how can we avert it? Perhaps it is one of those inscrutable ways of Providence proceeding from a disregard of known laws which our finite natures never can comprehend. I would not profess to understand the hidden purposes of God. We should all remember that the ways of God are past finding out. Still God is our Protector when the wasting pestilence passes by, as well as at other times. If in obedience to known laws we daily live, why should we fear? Death, said an eminent christian, is indeed a great boon, a desirable blessing in whatever form it may come if sent by God's agency.

But mark the phrase, *by God's agency*! We must take care lest by our own foolish and hurtful indulgencies, we ascribe to God what is really our own fault. We can avert it by caution and watchful regard over our bodies and minds, but we do not—we infringe on this and that prohibited law and then dare to call it God's work; our own neglect we charge upon Him who so kindly watches over and cares for us, if we but walk in the path of duty. Or perhaps through some mysterious workings we are prostrated; beware of accusing Him of smiting thee in anger when he is only employing, it may be, a messenger of love.

A friend lately said to another, "so you have come here to escape the ravages of the cholera! you feared it I suppose at home." "Fear," said he, "I never fear; if I am taken from this world, is it not to be introduced to one far better?"

If we all cherished this feeling, no disease would harm us whether it had in its mission our life or our death. The scourge which *sin* inflicts upon our hearts is far more destructive than any pestilence; its contagion is more certain, and its end more baneful. How differently we work in this case from that of physical purification. We enter our external dwellings and remove all unhealthy and decomposing substances—the cleansing streams of water are freely poured forth; we dislodge all the cobwebs and dust of time, we apply disinfecting agencies where we fear disease, and we keep the body equally free from all accumulations upon which the pestilence can commence its work of destruction.

Truly the children of this generation are wiser than the children of light. Whatever we defer, let us not put off the work of *inward purification*. In what way this outer man may be dissolved, we will leave to Him who knows both how and when it is best to remove us hence.

S.

MORALS IN ST. LOUIS.

Rev. Dr. Potts, in a sermon on occasion of the desolation by the fire and pestilence in St. Louis, thus speaks of what he considers the immediate causes of divine judgment by the cholera. Whether in this instance the Ruler of the nations visits for these things or not, it is a state sufficiently deplorable.

Interrupted will this headlong depravity be for a season. It remains to be seen whether the people do not afterwards plunge more headlong than before.

We were fast becoming a city of Sabbath breakers. Along our landing, that present scene of desolation, there was no Sabbath. Vessels were seen discharging and receiving cargoes; warehouses open, delivering and receiving freight; groceries and pedlars' shops more busy than on ordinary days; passengers arriving, and others crowding upon the puffing steamers to depart upon their journeys of business or pleasure. In various directions, as the city was traversed, men could be found in their shods plying their usual business, stores open, and merchandize displayed. The stranger coming upon the borders of our city on the Sabbath, and hearing the music the dancing and the drunken revelry of the refreshment gardens that, encompass it and seeing the omnibuses and pleasure carriages that at all hours rattled from the centre to the circumference in all directions, filled with passengers seeking these resorts of vice and pleasure, must have supposed that he had fallen upon some Pagan land, where God's laws were unknown, or, at least, some Papal city of Europe, where traditions of a corrupt Church had narrowed the place of the Most High. Even the most respectable, began to avail themselves of this deadness of virtuous public sentiment, and, one after another, abolished the Sabbath, and commenced issuing their papers on this as on all other days. Influencial citizens, and even members of churches, became the patrons and sustainers of these Sabbath papers.

"Crime has been fearfully on the increase in our city. Murder, robbery, theft, gambling, drunkenness, lewdness, and every vice that stains the catalogue in human society, were advancing with giant strides, far more rapidly than the increase of our population. No sooner did a steamer touch our landing, than it was invaded by thieves; no property was secure at night but in proportion to the strength of the guard, armed to the teeth, that watched over it; while, by day, our streets were swarming with younger vagabonds, male and female, who, under pretence of soliciting charity, or selling vicious pamphlets, fruit or other articles, were training for the work-house or the brothel.

CHOLERA INCIDENTS AND STATISTICS.

A record of incidents and statistics connected with the pestilence that has been prevailing, mournful as it is, will be valued by our readers. It will admonish and it ought to instruct us. It should help us feel more kind and pitiful towards our fellow men, and more regardful of an overruling Providence. If there be *physical* causes of the pestilence, we shall be led to search them out, and find a remedy for this, as Jenner found a remedy for another terrible pestilence, and thus humanity be enabled to overcome the evils that lie in its path. The experience of the past, bitter as it is, may be seen to be not without its uses in the ultimate destiny of the race even here on the earth—and not only in time but in eternity.

One lesson is that we need *calmness* in the hour of such a visitation. *Fear* is shown to have done much to hasten and make more virulent the disease. We need not add that nothing but *true religion*—the religion of love—the gospel of Christ can cast out fear—and as that gospel prevails, the children of men will be safe from the overflowing scourge.

Influence of fear. Says the N. Y. Courier and Inquirer,

"In our opinion, the *panic* which its advent almost always creates, is a far more common and efficient provocative of the disease than simple exposure to it. It must be within every one's observation that fear always has a relaxing effect upon the bowels—that it produces symptoms similar to those which mark the incipient stages of cholera. When, therefore, it becomes so excessive, as it frequently does upon the appearance of this dreaded disease, it is not at all surprising that it should induce its symptoms."

The Courier adds that very many cases have come to its knowlege where several in a single family have died—which it admits may favor the idea, but does not prove, that the disease is contagious. We would suggest that the contagion is aided by fear and sympathy, through beholding the disease.

An affecting case mentioned by the Courier, among whole families swept away, or only one or two members left to bewail the desolation that has fallen upon them, is the following :

A gentleman extensively engaged in manufacturing, told us yesterday that a fine little fellow twelve or fourteen years old recently came to him and asked for work. He told him he had none to give him,—but was prompted by the tears which started to his eyes as he was turning away, to inquire into his circumstances. The lad told him where he had lived, in the Tenth avenue,—and that within a few days his father, mother, two brothers, two sisters, and an apprentice boy who lived with them, had died of the cholera, and that he was the sole survivor of them all! Such an appeal was not to be resisted: the little fellow soon found a place and is now at work.

From *St. Louis*, Rev. Mr. Lyon writes thus to the Presbyterian Herald, some four or five weeks since :

"The pestilence (he says,) is raging most fearfully here at this time. Many of the very best citizens have fallen before it. Dr. Barbour, one of the leading physicians of the city, and an Elder in Mr. Van Court's church, died yesterday evening, (the 18th.) Brother Van Court's church, [Central Presbyterian,] has suffered greatly; he has lost two Elders and several of his very best members." Brother Lyon has lost two of his children, and a third had been attacked, but was convalescent. He says—"We look at one another in amazement and astonishment, and almost cease to grieve for the dead.—As many as *six* out of nine have died in one family! In several instances, as many as *four* corpses have been taken out of one house at one time! A Mr. Bishop, another of Mr. Van Court's Elders, buried *three* members of his family in one day; and on the next day, a young lady, who, the evening previous, followed the dead to the burying ground, a boarder in the family, and the Teacher of Mr. Van Court's Parochial School, was also buried!!

Since this letter was written, and within a few days, it has been announced that Rev. Mr. Van Court has also fallen a victim!

The St. Louis New Era, of June 29, says: We yesterday noticed the death, under our obituary head, of Mr. Robert Ranson, of this city, for several years past the book keeper of Mr. W. S. Gilman, one of our most extensive grocery houses. A few weeks since he was the head of a family, consisting of a wife, four children, and a step sister, in the full enjoyment of health, all of whom now people the city of the dead. Father, mother, children and sister have all been swallowed up in death, each in their turn being swept off by the "pestilence that destroyeth at noon day." Mr. Ranson was the last of the family, and, grief at the loss of all who were dearest to him on earth, within a few short days, doubtless predisposed his system to the attack that finally carried him off. Still more could be told if the least pains were taken to collect the facts.

A German had buried in succession his wife and four children, he with two helpless infants being all left of a once happy and industrious, though poor family circle. It was the mournful story over again; another of his innocents had been claimed by its Maker. The necessary papers were made out and handed to him; manly fortitude, struggling with nature's fondness for a l he loved, now torn from him, gave way, and he big tears, dreadful to look on at all times from a man, rolled over his cheeks unchecked, as he exclaimed, "You have got them all from me but one; that perhaps you'll have to-morrow."—He came the next day; that one, the last one, had followed the others to a better world—and *he*, scarcely conscious of his actions, stalked forth a living representative of death.

Whether such instances be resolvable into fear and sympathy or not, they are sufficiently tragical and affecting.

Influence of Fatigue.

Secondly, there is the effect of great fatigue. This is doubtless the reason why so many physicians have fallen victims. Since the first of May, *seventeen* physicians have died at St. Louis, among whom was Dr. Harding, the oldest physician in the city, who died July 11th. In N. Y. city, Mr. Henry Van Winkle, for more than 20 years pressman of the Courier and Enquirer, was attacked with cholera at about three o'clock P. M., on the 23d inst., while engaged in working off the evening edition, and died shortly after midnight. Previous to this attack, Mr. Van Winkle had enjoyed perfect health.

Effect of Imprudence.

Thirdly, there is the effect of imprudence or thinking one need be no more cautious in diet and regimen, in the midst of an epidemic, than in a time of general health.

Among the victims to the cholera, in Paris, was Gen. Bugeaud, of Algiers fame, who viewed death at first with trepidation, but exclaimed, 'Fiat voluntas tua'—thy will be done.

MARSHALL BUGEAUD'S death seems to be generally ascribed to his own imprudence. His physicians had expressly recommended that he should not in any manner depart from their prescription and advice. The Marshal, finding himself alone with his valet, who had attended him throughout his campaign in Africa, desired him to give him a glass of weak wine and water to quench his thirst. The valet hesitated, reminding the Marshal of the orders of the physicians. The Marshal insisted, but the valet respectfully refused, and being threatened with his discharge, replied that he could not do what might have disastrous consequences, and that he would prefer incurring disgrace for disobedience in such a case, to having to reproach himself with a misfortune for which he never could be consoled. The Marshal, notwithstanding his kindly disposition, was very irritable, and ordered the man to leave the room and never appear before him again. The valet sighed and retired. Scarcely was he out of the chamber, when the Marshal got out of his bed, and without putting any thing upon him, contrived, by supporting himself on the furniture, to get into an adjoining room, where he filled a glass with water, and a little wine, drank it off with one draught, and returned to bed. The relapse produced by this act was such as to put an end to all hopes that had been entertained of saving the Marshal's life.

We have mentioned the death of Rev. Mr. Lord, of Cincinnati. The Cincinnati Gazette of the 14th inst. gives the following particulars of his sickness. He was a son of the President of Dartmouth College :

"The sudden death of this eminent divine, remarkable for sound health and a temperate course in every thing, produced quite a sensation yesterday. It was well calculated to create alarm, and we have taken some pains to ascertain the circumstances preceding the attack.—Mr. L. had been costive for some days. About noon, on Thursday, the condition of his bowels was changed, with a tendency to diarrhœa.—He ate heartily, and, among other things, of blackberries and milk. He then walked in the sun. The blackberries and milk soured on his stomach and he threw them up. In the evening, his bowels were moved, and he sent to Dr. Mussey to prescribe for him. His wife was the messenger, and thought it unnecessary for the Dr. to go himself. Later in the evening, the stomach and bowels became more irritated, and he could not retain medicine. Dr. Mussey was sent for and found him in a collapsed state. Other medical aid was then called, who did all that could be done, and on the morning he died. We mention these facts for the benefit of the living—to caution them against neglect of diarrhœa, or any derangement of the stomach or bowels—against indulgence in green vegetables or fruit. You may possibly eat them without injury, but the chances are that you will not. Let them alone.

Dr. Mussey has since communicated the following Note to the Cincinnati Gazette.—

The recent sudden death of the Rev. Mr. Lord necessarily make a deep impression on the public mind. He was attacked on Thursday before noon with a mild diarrhœa, which he regarded as an effort of nature to relieve a constipation which had existed for a week. He ate dinner as usual, and went into the city, where he remained most of the afternoon. While there, not feeling quite well, he entered a drug store and took some aromatic or astringent medicine. He returned to his house at Mt. Auburn between five and six o'clock, not even as yet feeling any alarm. Between eight and nine o'clock he sent me a message asking what he had better take to check what he regarded as a natural salutary effort to relieve constipation; accompanied with the assurance that my personal attendance was unnecessary. At half past eleven o'clock I was sent for to visit him, and found him in a state of great prostration.

In half an hour, Dr. Baker, a highly intelligent young physician, a member of Mr. Lord's congregation came in, and three-fourths of an hour thereafter, Dr. Almy, a distinguished medical practitioner of our city, and who has had a long and successful experience in the treatment of cholera, also arrived.

Everything was done, I believe, during the night, which might seem calculated to promote restoration, but without essential benefit. The favorable time had passed. He died at nine o'clock, Friday morning.

I submit these details for publication, chiefly for the purpose of guarding others against procrastination, and urging every one to attend to the earliest symptoms of this insidious disease, which are but too often mistaken for slight and unimportant deviations from the course of regular health, and are disregarded and neglected, until the golden period for successful treatment has passed by.

R. D. MUSSEY.

We may add the death that occurred last Thursday morning in the family of our friend Mr. Bowles, publisher of the Monthly Religious Magazine and Child's Friend. It was that of an Irish sempstress, an excellent young woman. She was seized on Wednesday morning with a slight diarrhœa, of which she did not speak until about ten o'clock, when she was observed to be growing very ill: remedies were instantly administered, and Dr. Bartlett was called in, but the patient rapidly sank until she became insensible and died. She had eaten on Tuesday a few currants and drank some sour milk—which, in a condition of the system even then not entirely regular and healthy, precipitated the disease.

Carefulness in diet cannot be too seriously enjoined. Attend to the very first symptoms—and especially, meet the very first signs or feelings of derangement in the stomach and bowels, by *fasting*. We hold to fasting, not as a religious, but as a *physical* duty often, and believe it to be the very best preventive of disease, or a mitigation of it, if we cannot wholly escape it.

Statistical and other facts.

In *St. Louis*, the interments for the week ending June 25th were 763, of which 589 were cholera. On Friday, the 13th, the interments reached their [illegible] physicians were among the victims. On Saturday the interments were 131, of which 89 were cholera; on Sunday, 92, of which 68 were cholera; on Monday, 88, of which 61 were cholera.

The aggregate mortality in St. Louis for seven weeks, commencing May 29th and ending July 16th, was 4,444, of which 3,362 were cholera. Estimating the population at 50,000, deaths were nearly nine per cent. for seven weeks, or at the rate of 67 per cent. per annum! This, we believe, is unexampled in this country in a city of this magnitude. The following table shows the progress of the disease :

	Total Deaths.	Cholera.
For the week ending June 4th,	154	75
11th,	283	191
18th,	510	416
25th,	763	589
July, 2d,	951	739
9th,	846	642
16th,	937	710
Total	4,444	3,62

A letter from St. Louis, dated June 29th, to the Boston Transcript, presents the following gloomy scenes.

"Consider yourself fortunate that you are in New England. What an afflicted city is this! Fire, pestilence, army worm, rains and fogs, discourage and oppress us. Calamities are all around us. Death is everywhere. Cholera is dealing its blows to the right and left, and thousands of our people have been hurried to their graves. A well man now, may be, an hour hence, a corpse. The sextons, the undertakers, and even the horse of the city, are worn out with the dreadful work of burial. Carts and furniture wagons have to supply the places of hearses, which, though numerous, are insufficient, to carry out the coffins, though piled one upon another.

Many dead bodies lie, without a friend to execute the rites of interment, until a public officer or a sister of charity comes to put them in the ground. Some persons, to save expenses, which they are not able to bear, bury their friends in the woods or on the sand-bars of the river. Many is the house, lately full of inhabitants, that now has scarcely one left to tell the story of the departed. Husband and wife will take tea together at evening, and, before the next morning, one or both is ready for the grave.

Some of the sextons, overtasked, bury the dead at half the usual depth. The City government have abdicated their powers before an indignant populace, and the duties of the Board of Health are devolved upon a Committee of citizens. The public school houses are turned into hospitals, and the chief business of the living is to take care of the sick and dying, and to bury the dead. Many members of the City government, and probably not less than 10 000 of the citizens, have fled. The stillness of the Sabbath reigns, while death is doing its work. The newspapers do not, it is said, report half the cases, because all the forms of law are paralyzed, and officers do not discharge their duties. A dullness, nervousness and lack of energy, are manifested by every one. The atmosphere is hot and humid. Flies swarm in myriads. Vegetation grows with the rankest luxuriance, and animal life sinks proportionably.

We have been hoping for many days, that the disease would soon begin to abate. But it only increases. It is believed that not less than 1400 die per week, or about 200 per day! The names of the dead are not given. Many of your acquaintances, doubtless, I might name, but the deaths are to numerous to particularize.

The population of St. Louis is now estimated at 50,000. The Journal of Commerce says, if N. Yorkers would comprehend the extent of the mortality, let them imagine 35,000 deaths in their own city in ten weeks, or 25,000 in four weeks, or 1000 a day! This would be in the same proportion as the recent mortality in St. Louis.

In *Cincinnati*, the interments for the week ending June 25th were 520; for the week ending July 1st, 884; and for the week ending July 8th 1,087. Total in 21 days 2,485, a population of less that 100,000.

The interments in Cincinnati on the 12th were 124, of which 79 were cholera; on the 13th, 154, of which 112 were cholera; on the 15th, 154, of which 87 were cholera; on the 16th, 104, of which 60 were cholera.

In *Columbus*, Ohio, 80 convicts died between the 6th and 12th of July, at which date there were 200 in the hospital, dying at the rate of one per hour. Dr. Yard, one of the physicians, had died, and another, Dr. Lathrop, was not expected to live. On the 13th there were only six deaths and no new cases.

The following is the report of deaths in *New York city :*

	Deaths by Cholera.	Total Deaths.
Week ending May 18,	1	323
" " 26,	13	294
" " June 2,	29	270
" " 9,	121	409
" " 16,	145	425
" " 23,	148	468
" " 30,	286	784
" " July 7,	317	702
" " 14,	484	991
" " 21,	714	1409
Total	2258	6075

The number of deaths last week (1400) was 418 greater than during the previous week, and 522 greater than during the week of the greatest mortality in 1832. But as the population has nearly doubled since 1831, the proportion of deaths to population is not quite as great as it was then. It is, however, a fearful mortality.

The daily reports for the same period make the deaths from cholera only 281. It follows that the reports of the Sanitary Committee of the Board of Health are so incomplete as to be of but little value.

The Sun publishes the names of 670 persons who died of cholera during the week ending July 20, of whom 201 were native Americans, 329 Irish, and the residue Europeans. The Board of Health reported only 296 deaths by cholera during week before last, ending Friday.

The official report from St. Patrick's Cemetery, gives 517 deaths from all causes, of which 233 are from cholera.

The weekly reports in St. Louis, and Cincinnati, and New York, give only a glimpse of the fearful desolation in those cities—as indeed will be inferred from reading the preceding accounts. And then these are reports only from the cities! The desolation in the country, all up the western rivers, throughout the alluvial regions, is more fearful still. How many from foreign lands that have sought this country as a home, have recently perished!

The St. Louis Republican, speaking of the mortality among newly arrived emigrants at that place, says: We have been assured, by respectable physicians of this city, that out of about 450 foreign immigrants landed at the wharf a few days ago, from the Sultana, not exceeding 100 are now living, excepting a portion who immediately proceeded up the river; and the diseases which they carried into families here quite equalled the mortality among themselves.

How many have perished who had become on their farms at the west! And yet not they alone. How [illegible] men and women—now many intelligent and endeared families have been smitten! How it has swept away also the poor negro slave! A Louisiana planter and physician states in a letter that he thinks it probable that the cholera has destroyed one tenth of the slaves of that State. Whether all this was *intended* or not by a wise Providence to humble us, surely this should be its effect. From bowing in true humility under God's hand, will the nation rise up exalted.

FATHER MATHEW AT THE CITY HALL.

Father Mathew was introduced on Wednesday forenoon of last week to the municipal authorities, in presence also of a large number of distinguished citizens. His Honor Mayor Bigelow, welcomed him in a very appropriate, felicitous speech as follows :—

SIR :—The Executive Government of Boston have directed me to bid you welcome to this city, and I have great pleasure in fulfilling their instructions. In common with civilized mankind we acknowledge you as a benefactor of the human race, and esteem it a privilege to tender to you, personally, the assurance of our respectful consideration. The practicable expediency of different restrictive measures for the suppression of intemperence, is a subject of honest division of opinion in this community, but all good citizens unite in deprecating the sway of that predominant vice, and in admiring that convincing eloquence which has rescued myriads from its destructive control.

You come to us upon an errand worthy of your sacred profession. It is for the interest and happiness of this country, that you should prosper in such a noble cause; and I trust you will find no obstacles to success in the jealousies of political faction, or the scruples of sectarian zeal. Although a great majority of the American people are incredulous of the lineal transmission of apostolic *powers* to any priesthood of the present day, they recognize in him whose life has been adorned by the exhibition of apostolic *virtues*, a true and fitting representative of the inspired fisherman of Galilee. In receiving such an one among us with tokens of honor, the common origin of the Christian creeds is happily illustrated by the homage rendered to the Christian graces.

It is a custom of the municipal corporations of your own country, to present to honored and illustrious visitors the Freedom of the City, in a golden casket. Such is not the custom of Boston, nor would our laws permit it. But the golden opinions which you have won, in advance, from all classes of our people, guarantee to you a freedom and an acceptance within our borders, far more precious than the empty compliment of civic franchise.—Though personally a stranger, you will find yourself surrounded by friends as ardent and devoted, as those to whom you bade adieu upon other shores. We trust that your sojourn in Boston may be as happy for yourself as, doubtless, it will be advantageous to us; and with renewed salutations of welcome, I bid you "God speed" in your mission of enlightened philanthropy.

The Rev. Father and Reformer made reply, characteristic of his warm-heartedness, simplicity and meekness of character, in which he said

"I come in the name of the Lord, resting upon his strength for my support. I am proud, Mr. Mayor, that upon the question of temperance we stand upon neutral ground. We are all, of whatever clime or country, children of the same father, and made of the same blood.

I appear before you, Mr. Mayor, as a humble minister of the Christian church, and I would that all men were as I am, except my infirmities."

He was next presented by the Mayor to the Board of Aldermen. Before leaving the Hall, he was requested to administer the pledge—which he willingly consented to do. A ring being formed around him, the candidates came forward to the centre and knelt, repeating after him the formula as follows :

"I promise with divine assistance, to abstain from the use of spirituous liquors,cordials, wine, beer, cider, fruit liquors, and that I will discourage the use of it in others, by advice and example."

Father Mathew then added, "May God help you to keep the pledge." He gave the benediction, and after shaking hands with each one, the ceremony was over.

Father Mathew was addressed at the close by Alderman Grant, who expressed the deep interest with which the city authorities looked forward to his influence particularly on the 40,000 of his countrymen dwelling in the city.

From the City Hall he visited the Custom House, &c, and the Reservoir, at which place the laborers on the works, to the number of about 100, were mustered, and having shaken each by the hand, he delivered to them an affectionate and impressive address.

CHRISTIAN REGISTER

BOSTON, SATURDAY, AUGUST 4, 1849.

CONCEALMENT OF OPINIONS

The charge of hypocrisy and concealment of opinions, which in the bitterest days of controversy used to be preferred by the Orthodox against the Unitarians, has of late been reiterated again and again by the editor of the Trumpet; and the position of Unitarians on the subject of the future condition of all men, has been made the occasion of it. Some months ago, in perfect good faith, and with sincere desire to show those among our Universalist friends who were willing to have it shown, that a generous, candid person might find some other reasons for our position than the unworthy motives of concealment and hypocrisy which the Trumpet alleges, we attempted to give our interpretation of certain texts bearing on the doctrine of the future condition of men, so that in the interpretation itself could be seen an honest conviction which compelled us to decline adopting and maintaining universal salvation. But immediately the *Trumpet* and the *Gospel Banner* declared far and wide, that the Christian Register *had commenced an attack* on Universalism, and in this spirit, notwithstanding a disclaimer on our part afterward, these two papers proceeded to meet what we advanced. We retired from the subject somewhat hopeless and disgusted; and there it has rested until the last week. We are not so sanguine that much better results will come from the present discussion—which we do not feel any necessity for carrying beyond the present article. Our readers will, however, see a communication in this week's paper from Rev. Mr. Clapp, from which some discussion may possibly proceed. With that gentleman, should he feel disposed to present his views on the subject of the future condition of men, and to prove from declarations in the Bible the final happiness of all mankind in the eternal world, we will gladly discuss the question—feeling assured that he will neither himself be betrayed, nor be the occasion of ourselves being betrayed, into a spirit of striving for victory rather than for truth, or into misrepresentation of opinions or of motives. Such a discussion, we should of course wish it to be understood to be individually between Mr. Clapp and the Editor, on the Scriptural argument for universal salvation.

But we return to the charge of hypocrisy and concealment of opinions. The most apparent ground of justice in the charge, is the confession or rather affirmation of one or two in the Unitarian body itself. We quote from the Trumpet—

"That the Unitarians did, in the early stages of their existence, practice concealment in regard to their opinions, (we mean as to the very fact of their being Unitarians,) we will proceed to show, from the testimony of Unitarian writers of the highest character. Mr. Freeman of the Stone Chapel, (afterwards the venerable Dr. Freeman,) who never joined with the rest of the Unitarians in concealing the fact of their being Unitarians, said in 1776,—"I am acquainted with a number of ministers, particularly in the southern part of this State, who avow and publicly preach this sentiment [Unitarianism.] There are others more cautious, who content themselves with leading their hearers, by a course of rational but prudent sermons, gradually and insensibly to embrace it. Though this latter mode is *not what I entirely approve*, yet it produces good effects. For the people are thus kept out of the reach of false opinions, and are prepared for the impressions which will be made on them by more bold and ardent successors, who will probably be raised up when these *timid characters* are removed off the stage." Rev. Thomas Belsham, of London, himself an open and bold Unitarian clergyman, said, as late as 1812,—"In the State of Massachusetts, and particularly in the environs of Boston, the great cause of Christian truth is making a silent but rapid and irresistible progress." "If I am not greatly misinformed, divine worship in *many of the principal churches* at Boston, is carried on upon principles strictly, *if not* avowedly Unitarian. Being myself a friend to ingenuousness and candor, I could wish to see all *who are truly Unitarians*, OPENLY such, and to *teach the doctrine* of the simple indivisible Unity of God as well as to practice the rites of Unitarian worship." The same zealous Unitarian writer says again,—"Can it upon the common principles of human nature be reasonably expected of a body of clergy, nursed in the lap of ease and affluence and placed in a station of such high secular consideration and comfort as that of the ministers of Boston, that they should come forward and *by an open profession* of unpopular truth voluntarily risk the loss of all their temporal dignity and comfort, and incur the contempt and enmity of many who are now their warmest admirers and friends—yet still it cannot reasonably be hoped that truth will make any visible and rapid progress, *till her advocates rise above the fear of man and the love of ease*, and are willing with the apostles of Christ and the reformers of every age, to forsake all and to sacrifice their dearest interests in her glorious cause. The encouragement and success which *such faithful confessors* would meet with in that populous and opulent city, would, I doubt not, be very great."—*See Belsham's Life of Lindsey.*—Now from these extracts it will be seen, that the Unitarians practiced concealment from the beginning; that in the first place they concealed the fact that they were Unitarians. Their own writers declare that such was the case. They were not known as Unitarians, even as late as 1812, according to Mr. Belsham. Mr. William Wells, an eminent Boston Unitarian. wrote to Mr. Belsham, as late as 1812, in the following terms:—"With regard to the progress of Unitarianism, I have but little to say. Its tenets have spread *very extensively* in New England; but I believe there is only ONE Church *professedly* Unitarian." Think of this! As late as 1812! Is it reasonable to expect of men reared up under such influences, that they will come out and be the defenders of unpopular doctrines, even if they do believe them!"

In reply to these things, we would use, in the first place, the 'argumentum ad hominem,' to the editor of the Trumpet. In the same paper, or the next, in which you quote the above witnesses, you have the following remark in reference to the passage we quoted last week, from one of your writers, on the spiritual condition of the Universalist body:

'Now, if I might say a word to Universalist writers, I would say, do not furnish the materials for this patch-work; do not talk to your own shame by speaking of the world, where you only know what is doing in a little spot.'

Surely, sir, the same charity you wish from others, you ought to bestow yourself. So far as *testimony* is concerned, you must at least let that of the Rev. Mr. George stand as valid in our columns until you shall be willing to give dismission to the testimony against Unitarians in your own. It at least argues but little for your consistency, we know not why we may not add, for your honesty and sincerity, to use against others that which you inveigh against when used against yourself.

In the second place, neither Rev. Mr. (afterwards Dr.) Freeman nor Rev. Mr. Belsham affirm the charge against Unitarians as a body.—The former says explicitly that he was acquainted with *a number*, particularly in the southern part of Massachusetts, who both avowed and preached Unitarianism, but there were others who were more cautious. Mr. Belsham limits his affirmation to Massachusetts, and especially to the clergy of Boston. Now the Trumpet is guilty of the miserable fallacy of quoting testimony against a few at the most, to prove a charge which he alleges against a whole body, or the majority of them—and this too when one of his witnesses resides abroad, nor can even be taken as authority on what he professes to testify, while the witness resident on the ground, and capable of knowing and judging, claims for the many the very boldness and explicitness, the want of which is complained of and denied.

Admitting any want of explicitness in respect to avowing and preaching distinctive Unitarianism, we should not be unwilling that the reason assigned by Mr. Freeman—that of cautiousness—should stand. There is, however, a higher motive even than *cautiousness*, which might honorably be attributed to those who may have seemed to Mr. Freeman to have acted under such a feeling. In the recent Memoirs of Rev. Dr. Buckminster and his Son, there are letters which may serve to explain the motives influencing some eminent Unitarian ministers in the course they pursued, of not avowing their doubts and convictions, which, it seems to us, can only exalt their character as men and as Christians—and it may serve to throw still more light upon the subject, to remember that Buckminster the younger was a protege and relative of Dr. Freeman.

The following is from a letter from the elder Buckminster to his son, bearing date, June 25, 1804.

"If the committee of Brattle street, or any other church, should apply to you with the view of hearing you in order to a settlement, I advise you as an honest man, (and this you seem desirous to be,) to tell them plainly that you do not believe in the proper Deity and Divinity of Christ, nor in his vicarious satisfaction and atonement for the sins of men, and I presume they will trouble you no more; or if they should, nevertheless urge you to preach, I advise you, in your first sermon, to be explicit upon those points, and not make use of any concealments or expressions that may mean anything or nothing. This will decide the matter with you; for I cannot believe that the Churches of Christ have so lost the principles of the Reformation, that they would settle ministers who deny the Divinity of the Head of the church, or the price at which it has been purchased and redeemed."

To this the son replied under date of July 23, 1804,—when he was not yet twenty-one years of age,—and there were several liberal young ministers at that time and about 1812, in Boston and vicinity, who fully sympathized with him, and were no more obnoxious than he to the charge of caution, or of concealment.

"If circumstances should occur which would make it proper or necessary for me to make an explicit avowal on this head, I would be prepared to meet them; but if they should not, I conceived it to be my first duty to recommend holiness by motives which I could honestly urge, and leave my opinions upon disputed points to the private inquiries of my hearers. I wished not to deny other men's belief, but only to be excused from preaching what did not make a part of my own. Even under such circumstances I hoped, by the blessing of God, to prove a servant not entirely unprofitable. I did not foresee, in its utmost extent, the pain which my skepticism on some points would give you; and I trusted, perhaps, too much to the influence of time, and to the tenderness of the parental relation."

In respect to the motives imputed by Mr. Belsham, it does not add to our esteem for his character as a man of candor and Christian charity, even though he casts the imputation not upon the many, but upon a few. Who were the names of the Boston liberal clergy, at or about that time? There were JOSEPH STEVENS BUCKMINSTER and WILLIAM ELLERY CHANNING, and Lathrop, and Parkman, and Lowell, and Holley, and Thatcher, and Abbott, and Kirkland. In the vicinity, were Porter and Pierce, and others. We can easily see how such a man as Mr. Belsham, sanguine, dogmatic, impetuous, four thousand miles away from Liberal Christians in another land, not knowing their precise opinions, and claiming them as Unitarians because they agreed with him in rejecting the doctrine of the Trinity, when, even in his day the name involved other opinions which he entertained and American Unitarians rejected, and particularly a denominational existence in which many of them never would consent to live—we can easily see how he should impatiently charge them with cowardice and concealment. But he, who, at this late date, like the editor of the Trumpet, can gather up again these charges to fling them at such men as we have mentioned, and at the whole body of Christians connected with them, has nothing which can serve him as an apology.

We take leave of this subject with quoting from a controversialist, who has not been at all backward in his reproaches of Unitarians, but whose apology for some of his own brethren, in the matter of belief in future punishment, can surely admit of application to Unitarians also—tho' we do not know whether the writer's actual charity would go so far as consistency would oblige him to carry it. We refer to Professor Stuart as quoted in Prof. Crosby's pamphlet:

"There are not a few of a different character, and whose doubts and difficulties are entitled to kind and respectful consideration. *Not a few persons in our community secretly belong to this class.* They perceive the extravagant and obtrusive assumptions of those who deny any future punishment; and fearing to encourage them in their error, they withhold the expression of their own doubts and difficulties, guarding themselves at the same time from expressing and inculcating any positive belief in the doctrine of endless punishment. Thus *they live, and perhaps die, without ever making any explicit avowal of their secret belief*, or, at least, of their secret doubts. *And among these are not a few of the professed preachers of the Gospel.*

"It were easy to prefer accusations, in this case, of insincerity and the want of open and honest dealing; and this is sometimes done.—To such accusations, indeed, there are some who would be justly subjected. But I am not persuaded that all doubters of this class are to be taxed with hypocrisy and double dealing.—*There are minds of a very serious cast, and prone to reasoning and inquiry, that have in some way come into such a state, that doubt on the subject of* ENDLESS *punishment cannot, without the greatest difficulty, be removed from them.*

* * * "Such was the case, also, with some of the ancient fathers; and such is doubtless the case with not a few of our day, who are far removed from noisy and obtrusive sectarianism, and who even do not venture *positively to assert and maintain* the modified doctrine of universal salvation, namely, the *final* restoration of all to Divine favor, after punishment and repentance.

"Can we find it in our hearts severely to reproach doubters of this retired and modest class, who will not even venture to assert what they hope is true, and, on the whole, do believe to be true, for fear it may not after all prove to be so, and then the assertion of the doctrine might lead others to ruin."

MRS. ALCOTT'S MISSION.

Most of our readers were made aware for the first time, through the reports of Mrs. A. lately presented in the Christian Register, of the mission on which she has entered. Commencing on the first of January last, under the auspices of the South Friendly Society, its devoted missionary has accomplished an amount of good, which we conscientiously believe to have been exceeded, for the time, by no benevolent agency in the city. There are subjects which none but a female missionary can reach, and that missionary one of great tact, and intelligence, and kindness, and true-heartedness! We believe these qualifications to be all united in her whose name we have mentioned, and whose relations to many of the unfortunate and destitute of this city, have already come to be those of a personal friend and benefactress. Her engagement was for six months, which expired on the last day of July. Beyond that date, her support, which was only thirty dollars per month, and which was contributed by fifteen ladies, in sums varying from five to thirty dollars, is not pledged nor paid. We understand that an effort will be soon made to extend it. We trust that what is needed, at really so humble a rate of compensation, in view of the services and toil rendered and good accomplished, will not require any importunity or protractedness of solicitation.

It may serve to give still further insight into the nature of Mrs. Alcott's labors, and into personal character, to publish her very brief Report for the last month—a Report whose publication was not intended and is scarcely conceded by the respected writer, but which will not need an apology for not being more or better than in other circumstances she could have made it.

To Mrs. Reed, President of the South Friendly Society.

DEAR MADAM:—

My labors have for the past month been so desultory, my record of seeing and doing so very imperfect; that it is quite impossible for me to furnish any satisfactory Report. The results of my visits, and the observations on the causes of Pauperism and crime which I have made are too crude and ill defined in my own mind, to be given at present to the public in any worthy form.

I am sure your Society will excuse me from any literary effort at this season, nor doubt the truth of my assertion, that it is because I find so much to *do*, I can take so little time to record that which I have done. I know I labor with more energy than ability. I am constantly grieved that so much is left undone. Women unemployed! Men unemployed! Maidens unprotected! Children unprovided for! The rich unsolicited! The wise not enlisted!—The good not loved! The bad not saved! When shall we begin; When ought we to cease doing?

I can at present command but little time for thought, less for expression, none for rest. I shall enclose an account for receipt, and expenditure, and with the most grateful acknowledgments for your confidence, co-operation, and generosity, permit me to remain your obliged friend, and missionary,

ABBA ALCOTT.

July 29th, 1849.

SUNDAY SCHOOL BOOKS,—OBJECTIONS ANSWERED.

In a recent number of the Register was a report of the doings of the "Plymouth Sunday School Convention," in which we notice the following statements. "Mr. Allen, of East Brigewater, spoke of the defective character of most of our Sunday School books. Mr. Tillinghast proposed for next year's subject, the Libraries of Sunday Schools, as he believed that Sunday School books in general were worthless." Statements similar to these were made not many months since, by some speakers at a semi-annual meeting of two other of our Sunday School Associations. Now these statements are either correct or they are incorrect. If they are correct, our Pastors, our superintendents and our Sunday School Conventions, should proclaim it, not by individual speakers, but authoritatively; and they should have their libraries closed, at once, for they cost too much of care, and time and money, if they only provide books which mostly are of a "defective character," or which "in general are worthless."

To this subject we have been called to give, at various times and thorugh many years, no little amount of time and thought. We have read, or looked over, with more or less of care, a large proportion of the books which are now to be found in our Sunday School Libraries. In saying therefore what we are about to say on this subject, we shall speak not without some necessary knowledge and preparation; and we shall speak without any bias arising from an interest in the perpetuation of these libraries, only so far as they may conduce to the well being of the rising generation, in whose welfare we do profess to feel a strong and an abiding interest.

It is difficult, perhaps, to define the standard by which to judge of a perfect book for a Sunday School Library. The speakers in question may each have their own standard, and we may have another and a very different one. But it would seem to be a still more difficult task to frame any standard which should set aside the most of our Juvenile books as defective and worthless.

Knowledge, says Bacon, is power. If this be true, it must follow that useful knowledge must confer a desirable and useful power; and that books whose end and aim is to impart such knowledge, commingled with those of a decided moral tendency, and of devotional and religious influences, must be regarded by universal consent as books which, so far from being worthless, must be valuable and suitable for any library.—Here then is a simple standard by which to test the value of the books now in our Sunday School Libraries. Are these adapted to the capacities of the young, and designed to convey useful and practical knowledge? Is it their end and aim to impart interesting lessons of a Christian and moral tendency? Is it the more direct purpose of others to impress the facts and truths of our holy Roligion upon the minds and hearts of the young?

This is the standard we propose. By this we would try every book before placing it in a Sunday School Library; and if our books will bear such a test, we see not how in fairness or truthfulness they can be called defective, much less worthless. They may fall far short of our highest ideal, but they cannot justly be stigmatized by such epithets as these.

Now we have a personal knowledge of not a few of the libraries in question; we have the catalogues of quite a number before us, as we write; and in addition to this, we are familiar with the catalogues of those booksellers from whom a supply for our Sunday Schools is generally obtained, and we are ready to affirm that a very large proportion of these books—say nine tenths—so far from being worthless, will bear the test which we have now proposed. And we have only to classify and describe some of these books to make our statement apparent, if not tranaparent, to every reflecting mind.

NATURAL HISTORY.—One portion of these books may be classed under this head. Their design is to impart a knowledge to the young of the vegetable, mineral, and animal kingdoms. Most of these have been prepared with adequate knowledge, and with judgment and skill. The wonders of the earth, the ocean, and the air, are brought before the minds of the young in the simplest, and at the same time the most correct and appropriate language, exciting their admiration of the beauty, wisdom and value, of those wonderful works which God has made, and by which they are surrounded. Are such books as these unsuited to such a library! Or can they be called worthless in any proper sense!

GENERAL HISTORY.—Another small class of these books are historical. These give a pleasing outline or summary of some of the most interesting portions of ancient and modern history. They are designed to awaken an interest in the leading events of past times—those which happened in their own or other countries. But be it remembered that they are not the histories of Hume or Gibbon or Voltaire, but little histories written by the friends and lovers of peace, of Christian truth, and with high moral and noble aims. These impart useful knowledge, and frequently lessons of the highest wisdom. Are such books as these worthless or defective?

BIOGRAPHY. Another class of these books are the Lives of Great and Good men. These we are persuaded were not the books which fell under the censure to which we allude. The biographies of such men as Oberlin and Neff, of Howard and Fenelon, of Buckminster and Abbot, and Washington and Franklin and Bowditch, and many others, which we need not enumerate, must commend themselves to every mind as a most useful class of books, the tendencies of which are wholly moral and religious. They have been written by some of our best pens, and we are not aware that in any respect they are defective, or wanting in sterling value.

SACRED HISTORIES AND SACRED BIOGRAPHIES. This is another class embraced in this analysis, and they should be brought into prominent notice. They may be, they are, we think, few in number, but these few are generally found in our Sunday School Libraries. They certainly deserve such a distinction, for the leading events recorded in the Bible, detatched in a skilful manner from the mass, and compressed into a single book; and the lives of such men as Noah and Abraham, Joseph and Moses, and David and Solomon, and Elijah and Elisha, are such books as children should read, and which must be to them of the highest interest, and the greatest value.

MORAL TALES. This, it will be said, is by far the largest class of books in most of our Sunday School Libraries; and over these, we suppose, the battle is to be fought. But with us, the contest is a short one. We say it with reverence, but the parable of the Prodigal Son, spoken by our Saviour, is open to the same objections which are usually brought against this class of books. That is a narrative, and fictional in its character, and in the scenery and drapery which is so admirably thrown around it; but how beautifully and impressively it teaches the great truths of Penitence and Forgiveness! So of this class of books, they are written in the narrative style, which, as every body knows, is the one most of all attractive to the young. In one sense, they are fictional, and in another they are not. Those selected for our libraries, are those in which the characters and scenes are drawn mostly from nature; or those which are perfectly *natural* in the representations which they make of life and nature. Few of those which we have seen, are highly imaginative, or romantic in their character. Scarcely in one of them, is there interwoven *a love story*, so called. With scarcely an exception—and here is the material point—they are designed to teach, directly or indirectly, some important ethical principle, or some good moral lesson. They inculcate generally or universally, a love of truth, kindness, honesty, benevolence, generosity, manliness, patience, forgiveness, disinterestedness, humility, forbearence, peace, temperance,—in fact the whole train of the minor and the more vital principles of christian morality. To be more particular—who will say that the works of Peter Parley are seriously defective, or in any just sense worthless! Who would exclude the Rollo Books, or the Lucy's, or any of those, which are many in number, written by their distinguished author, Jacob Abbot, as worthless! Or the many Temperance Tales by Sargent and others! Or who would reject, on this ground, those written for the young, by an Edgeworth or a Sedgwick, a Martineau, a Follen, or any of that innumerable company of male and female writers, like these, whose able and graceful pens have done so much to gratify, to instruct and to elevate the young! We do not say, that there has always been a wise discrimination used in the selection of this class of books; but we do say, the number is few indeed, in which a good moral lesson has not been kept in view, and brought out with a distinctness which could scarcely fail to leave a good impression on the mind or heart of the reader.

RELIGIOUS AND DOCTRINAL. Of this class, the number we confess, is too small, and for the very good reason that the number as yet is few, who have been able or willing to prepare such a class. We would call the attention of our ablest writers to this field, where the laborers are so few, and the harvest is so promising. Let them study Professor Alden's books as a model. But while we make this admission, nevertheless, our Libraries are not so destitute even in this respect, as might be inferred from the statements alluded to. Three of the classes already named, came under this head, Sacred history, Sacred biographies, and biographies of the distinguished good, are truly religious books. But in addition to these, we have such books as the Life of the Saviour, the Formation of the Christian character, the Sabbath Day manuals, Aids for young men and young women; and a few, like Alice Bradford, whose titles would not convey an idea of their religious character.

Here then, if we are not mistaken, is a fair analysis of the books comprised in our Sunday School Libraries; and if such works as these are to be called defective and worthless, where can we hope to find those, which will be regarded as perfect and worthy of an admission to our libraries!

If it shall be said, in answer to this, that all the books in a Sunday School Library, should be strictly of a religious, devotional, moral and spiritual character, excluding the narrative and the fictional, we can only say in reply, that we differ widely from our friends on this point. In the first place, because books so prepared for children, would be read by only a few or none. In the second place, because, if read, such books would not afford that generous culture, that whole or many-sided view of religion and morals which it is the misson of liberal christians to impart to the rising generation. And in the third place, because we fear, that, instead of recommending the subject of religion to their expanding minds, it might serve to engender a distaste for it, which they would be slow to outlive. The plain duty which is before us, is to cast out from our libraries all those volumes which are secular, romantic, unnatural, and which are defective in knowledge or a moral aim; and to infuse into them more and more of a religious and moral character, around which, by the skill of the writers, have been thrown the attractions of style, of description, and illustration, not incompatible with the sacred nature of the subject of which they treat.

A SUPERINTENDENT.

TRIP TO THE WHITE MOUNTAINS.

We have had access to a familiar letter in the hands of a friend, written with no thought of publication, from which (though it contains many personal allusions, and is in part occupied by other matters,) it immediately occurred to us, that we could detach a portion descriptive of a journey, in which the readers of the Register would be interested. Will the writer pardon us for the liberty we have taken with what she has written? We will resolutely forbear giving any clue to the authorship, unless, indeed, some of the party (ten in number, two of them clergymen,) shall detect it, and we will devolve on them whether the further keeping, or the discovery, of the secret. The letter bears date, July 19th.

"We were absent on our journey to the White Mountains about a fortnight; but owing to the excessive heat of last week, we returned home sooner than we expected; we however enjoyed ourselves very much, and only wished that all of our friends might have participated with us in our pleasant rides and walks. As I had never before been among mountain scenery, I did not know what to anticipate, but I was not disappointed, and only wished I could have remained there several weeks, especially at Franconia Hotel.

"We took the route to Portland, in order to enjoy the steamboat excursion through Sebago Lake, Songo River, Naples Bay and Long Pond to Bridgeton. This part of the journey was delightful, especially through the river, which was so narrow that often the trees from the opposite shores touched the boat at the same time; the stream winding so often, that we rarely proceeded an eighth of a mile without changing our course. We remained at Fabyan's, at the White Mountains, three days; but did not attempt the ascent of Mount Washington, altho' part of the party went up. But the next day we all rode down to Crawford's at the Notch, and from thence ascended Mt. Willard, a height of 1500 feet, in an open wagon with six horses. Mr. Crawford has made this road the past year, and it is now ready for travellers. The prospect from the top is delightful. Beneath in the valley is the house of the fated Willey family, the road winding through the trees appearing like a mere line, and the stage, which happened to be then passing along, looked like a fly. In the distance were to be seen the Chocorona Mounts, and nearer, twenty-one peaks: the echo from here of the horns is very fine, having seven distinct reverberations.

"After descending this mountain, we wished once more to ride through the Notch, but as mother and Mrs. —— were fatigued, they remained at the Notch House, while we rode down expecting to be absent about twenty minutes, as a slight sprinkling of rain had warned us of an approaching shower; but we entirely forgot that the road was so narrow that it was impossible to turn the carriage; and after being absent about ten minutes, the rain descended in torrents, and before we could open umbrellas we were completely drenched. However, all we could now do was to strive to ward off the rain. Mrs. —— and I were enveloped in a buffalo skin, but to no purpose, and with a merry laugh we reached the Willey house, a distance of two and a half miles; but knowing it would take a long time to dry our dresses and as mother would be anxious for our return, we did not remain, but returned experiencing the contents of two more dark clouds; but a glorious rainbow compensated us, and the laughter and excitement prevented us from taking cold.

"I think that I was most pleased with the approach to the Franconia Notch and the ride to the Flume. We returned home by the way Centre Harbor, Concord and Boston."

SUNDAY SCHOOLS NO. III.

MR. EDITOR.—A few words more on the subject of Sunday School agents, and I pass to other topics connected with these institutions.

At a recent meeting of the Directors of the Sunday School Society, two additional agents were appointed to supply a deficiency that existed, and it is hoped this will aid in preventing a recurrence of some disappointments, which have been before adverted to.

The whole list is appended to this article, and, in cases where persons have a preference for a particular individual, he may be applied to directly, or invitations may be made through the Chairman or Secretary, as stated before.

The agents will henceforth find the tracts, for distribution among the schools, &c. visited, deposited with the Secretary, No. 124 Washington street; and it is desirable they should always secure the needful quantity, when on an official visit. That they will be welcome without the tracts, does not admit of a doubt; still, the value of the visit will be enhanced by their addition. They furnish instruction beyond the walls of the school-room or the church, frequently not only to other young persons, but to the parents also, and to other adults. How often sentiments and principles imbibed in this incidental way, produce lasting good to the reader! Many an individual owes to these *chance hits*—so to call them—a total change in habits and character; reformation from debasing courses of vice and sin, and an entrance on a new and spiritual life, promising peace of mind, a tranquil death, and a hope full of immortality.

Let children be encouraged to lend these tracts after having read them, and to keep them circulating as long as they may be in a condition to be read; and they may, when least expected, become missionaries of mercy to benighted souls.

Situated as we are, in this city of books, it is difficult to comprehend with what avidity these "Sunday School Society's Gifts," are seized upon, in some of the towns in the interior, and how high a value the young recipients attach to them. The glistening eye of the child, at the time of the distribution, gives the most satisfactory evidence that the little donation is more than appreciated.

G. F. T.

LIST OF THE SUNDAY SCHOOL ASSOCIATE AGENTS FOR 1849—50.

G. F. Thayer, Chairman, to be addressed at No. 24 Harrison Avenue;
Rev. F. T. Gray, Savin Hill, Dorchester;
" A. B. Muzzey, Cambridgeport;*
" J. F. W. Ware, "
" Rob't C. Waterston, 11 Essex street;
" Charles Brooks, 12 Rowe street;
" Samuel H. Winkley, 4 Minot street;
" Frederick W. Holland, 111 Washington street;
Isaiah Bangs, 15 Long Wharf;
Geo. G. Channing, 128 Washington street;
Sam'l G. Simkins, 124 Washington street;
Benjamin W. Greene, " " "

*Or at 124 Washington Street.

LETTER FROM REV. T. CLAPP.

NEW ORLEANS, JULY, 13, 1849.

To the Editor of the Christian Register:

DEAR SIR:—I have been much gratified and instructed by the communication recently addressed to me in your able and interesting paper. I am urged by many reasons to make a short reply, for the purpose of explaining more distinctly the state of mind, which dictated my letter to the editor of the *Trumpet*.

And, first, allow me to assure you that I was not led into the error, which you have so kindly rectified, by Mr. Whittemore, but by the solemn declaration so frequently seen in the most accredited periodicals of the Unitarian Denomination, that there never was and never can be any sympathy between *Universalism* and *Unitarianism*—because the two systems are diametrically opposed in some important and fundamental particulars. In addition to this fact, all the New England Unitarian Divines, in their printed discourses, affirm that the Scriptures address no promises of ultimate happiness to those who die in a state of impenitence. They are so composed, we are told, as to leave the impression on all fair and candid minds, that the destiny of the wicked beyond the grave will be one of vast, tremendous and inconceivable suffering. Or in other words, the authors of the New Testament teach most explicitly the doctrine of future punishment, but they say not a syllable about the nature [!] end or duration of the threatened evil. My erroneous impressions touching this topic were also much strengthened during a short stay in Great Britain, two summers ago. The most distinguished Unitarian ministers of London and other cities expressed to me their deep regret and astonishment, that the liberal clergymen of Boston were not the open and decided advocates of that system of divine truth, which teaches the final restoration of all men to holiness and happiness. It did not occur to me, that they might have been misinformed as to the real position of Unitarians on this side of the Atlantic, in regard to the doctrine of eternal punishment.

It gives me inexpressible delight to be made certain that the Unitarians of my native State, (of which I am so proud,) disclaim the blasphemous doctrine of everlasting torment. You tell me, that "it *is disclaimed by them in their preaching and writings; in confession and proclamation.—They do not believe that the Scriptures affirm it.*" All the Unitarian clergymen avow the doctrine that punishment will continue as long as sin shall last. Consequently, in denying the eternity of torment, they also deny the eternity of sin. But when sinners cease to do evil, they will, of necessity, be saved. Such must be the unavoidable result, except upon the supposition, that their ceasing to commit sin, and their annihilation, will be simultaneous events. But still, as a body, you hold that the New Testament does not expressly promise eternal life to *all* men, but only to them who by patient continuance in well doing seek for glory, honor, and immortality. You tell me, that you cannot conscientiously speak any other messages to the impenitent and unbelieving, than those which were spoken to them by our Saviour and his apostles. This is all right. Concerning this unspeakably solemn subject we should be guided by the principles suggested in the motto,—"*The Bible, the whole Bible, and nothing but the Bible.*" I assure you, dear Sir, that I can comprehend and appreciate the position which you occupy. God forbid, that I should be so unjust, or uncourteous, as to "*impute it to any unworthy motive, whether to want of courage, or of fidelity to the cause of truth.*" As a denomination, I believe the Unitarians of New England are actuated in all their doings, by the most sincere, ingenuous and upright sentiments.

Still, it must be admitted, that they belong to a mortal and fallible race of beings. Of course, no disparagement is implied in the supposition, that it is quite possible for them to entertain erroneous opinions in regard to some of their duties and relations in this eventful and interesting period of the Christian era. Remotely situated as I am from my Northern brethren, it would be a mournful display of folly and presumption to express a formal judgment concerning the prominent principles of their ecclesiastical policy or practices. But it is not improper for me, I suppose, to communicate in writing, the views which seem to me true and Scriptural respecting the nature and requirements of that intercourse which should be cultivated by liberal Christians of every name throughout our confederacy. On this topic, I hope soon to be able to send you a short letter.

Very affectionately and respectfully,

Yours, &c.,

T. CLAPP.

TENDENCY OF ORTHODOXY.

MR. EDITOR,—I have read with pleasure your answer to the questions propounded by the "Congregationalist" of July 6th, occasioned by my article in the "Christian Register" of June 23d, on what seems to me the inconsistency of some Unitarians in contributing to the support and propagation of Trinitarianism. Your answer should be entirely sufficient, but since you have kindly offered to me the opportunity to explain wherein I may not have been fully understood, and to maintain the alleged charges as to the legitimate tendency of Trinitarian principles, I will cheerfully embrace it.

1. "How happens it that those who have been most zealous in the belief of the Trinity and its attendant doctrines, have been most distinguished for family religion—devotion to the sanctuary—missionary zeal, &c.?" It might be sufficient to say, that it is not so. To *assume* this, is taking entirely too much for granted. But are not the very winds groaning beneath the burden of lamentation, which issues weekly from Trinitarian pulpits and presses, all over the land—"the low state of religion"—"the great need of a revival spirit," &c. &c.! Is it the influence of their creed that thus compels them to feel and act? What good reason can be assigned for thinking it is not so?

Why does Dr. Beecher *now* mourn in sad strains that "the supply of ministers seems to be diminishing, while the demand is increasing." Does this indicate no "indifference to the creed of their professed conviction?" "Ministers"—says he—"we must have, or we are undone."

Let him that is without sin, now cast the first stone.

2. "Is it not the known characteristic of God's real truth to produce deep conviction, fervent zeal, and earnest action &c?" Is it not the known characteristic of Jewish truth—or Mahometan truth—or Roman Catholic truth—or Mormon truth—or Millerite truth—"to produce deep conviction, fervent zeal and *earnest action*?" It certainly is; or all the testimony of our senses must be false.

Is each one of these, then, "God's real truth?" "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged." Judge righteous judgment.

3. In stating that most Trinitarians are better than their doctrines—that they live above them—and do good in spite of them—I did not mean to say that Trinitarians do all, or much, of the good they should do, but that *any* good they do, they do in spite of their creed. I mean that they live above them in this sense—viz.—that they live as though no such doctrines existed; that practically, their doctrines are dead letter, lifeless forms, almost mere abstractions. Suppose any individual should believe the doctrine of universal, innate, total depravity; that "all men are naturally prone to all evil and averse to all good;" that any change in this totally depraved nature, must be the work of supernatural grace *alone*—"mankind altogether passive therein;" that all men "sinned in Adam," "and fell with *him*, and are so made liable to all the miseries of this life, to death itself, and to the pains of hell forever;"—suppose every man to act upon, and carry out fairly this belief—and how could any confidence exist between man and man! Would not universal distrust prevail? Would not our schools, our philanthropic associations, our government; would not all civilized society be instantaneously dissolved? It would certainly be so, or causes would cease to produce their natural effects.

Suppose that as individuals and as nations the civilized world should carry out practically the doctrine of vicarious atonement, and the principles which it involves. Suppose that every man and every government should *refuse to pardon* any offender, without *perfect satisfaction*—(what a solecism, or, rather, plain contradiction in terms!) i. e., full punishment—inflicted upon the offender—or, upon some *purely innocent*, perfectly spotless, being, "in the room of the offender,"—would there not be perpetual revolution, or perpetual anarchy? Does not the understanding do not the natural sensibilities of every man, revolt at the idea of such a principle of action?—Is it any wonder, in view of the dreadful representation which vicarious atonement gives of God, that men should cherish the sentiment of revenge, the desire of retaliation, the love of war? Is it wonderful that so many, who call themselves christians, should serve God because they fear his implacable wrath, and not because they love him for his infinite goodness!* Yet the doctrines, above stated, and such as these, are the horrible doctrines, which some Unitarians without serious reflection, I think, support and propagate, by contributing money to Trinitarian churches and institutions of learning. But, thank God, most Trinitarians leave their theology, their "bodies of Divinity," in their books—their catechisms and creeds. They act upon principles of common sense. They endeavor to *educate* every child, as if they were conscious, that it is capable of good, as well as evil. Instead of exacting "perfect satisfaction"—"eye for an eye," hand for hand, blood for blood—they seem to endeavor to "live soberly and righteously and godly in the world," and like the Infinite Father and the blessed Jesus, to "love mercy more than sacrifice." But let Unitarians support and propagate only "whatsoever things are just and true."

T.

*I might here quote copiously from the Presbyterian "Confession of Faith"—"Larger" and "Shorter catechism"—"the standards of one of the largest denominations of professed christians, in the United States. And also from the "thirty-nine Articles"—and other received authorities—in support of the doctrines of *total depravity and vicarious atonement*. If the "Congregationalist" desires some specimens—I have an abundant supply on hand. If it rejects these doctrines, we will be rejoiced to know the fact.

MR. FRANCIS APPLETON.

Deacon FRANCIS APPLETON, of Dublin, New Hampshire, died July 17, aged 90 years. His native town was New Ipswich, N. H., from which he came to Dublin, in 1779, when he was twenty years of age. His wife was Mary Ripley, sister of Rev. Dr. Ripley, of Concord, Mass. Mrs. APPLETON died in 1840, at the age of 74. In the year 1790, Mr. Appleton and his wife became members of the Congregational Church in Dublin, then under the pastoral care of the Rev. Edward Sprague. In the year 1796, Mr. Appleton was chosen Deacon, and he held the office and punctually discharged its duties during the succeeding thirty-six years.

In 1831, he resigned his office in the church, under the impression that age and its attendant infirmities justified him in taking such a step.—His days were extended far beyond his expectation, and some years before his death he arranged his temporal affairs, as if he were soon to leave the world, making himself at the same time, a life-member of the New Hampshire Bible Society, and of the American Unitarian Association, presenting to each Society the sum of fifty dollars.

The occupation of Deacon Appleton was that of a farmer. He was industrious and frugal, retiring in his manners, diffident of himself, fond of home, and seldom abroad except on special business or social visits. He was educated in the dogmatic faith which prevailed among Congregationalists in his early days.—But his faith was in Christ and his gospel, rather than in the dogmas of any sect of Christians. His brother, Jesse Appleton, President of Bowdoin College, he had great respect and affection, and it is probable that their theological opinions were, in the main, coincident. But whatever were his views of Christian doctrines, he held them with charity for all who manifested the fruits of the spirit. When asked by a clergyman in reference to his remaining in connection with a church, reputed as Unitarian—, How he could thus give up the faith of his fathers?' his reply was, 'I do not know as I have—I can believe as I please now,' and he ended the conversation by saying, 'I am satisfied with my situation, and I think I shall remain where I am.'

The children of Deacon Appleton, of whom five survive, were instructed—it would seem from the result—in the Christian faith with a special reference to their becoming, at a proper age, open professors of the gospel. It appears to have been with them a matter of course, from a sense of duty, to become members of churches at the outset of life. This was according to the faith and practice of the Puritan fathers.—Joining the church was a sort of substitute for Episcopal confirmation.

Deacon Appleton's bodily powers were sustained, in a good degree, till near the close of his life. His faith in Christ and hope of heaven supported him as long as consciousness remained; for when he could no longer speak, he would signify by looks or pressure of the hand, his humble acquiescence and trust in God, the Father, and in his Son the Redeemer. N. H.

NEW PUBLICATIONS.

Peregrinus in his childhood. A poem. By Rev. Reuben Fales. Boston: Published by George W. Briggs, for R. M. Byram. pp. 296.

The author says his work is founded on fact; that Peregrinus is a real personage—probably the author—and that all the materials have been furnished from real events. The poem is a *theological* one. Peregrinus had a mother who inculcated Calvinism into his infant mind, but which at that early age he could not but reject. Doubtless there are such mothers, but we think, if we had one, we would not expose her as Peregrinus does—worse than Ham exposed his father Noah. Calvinism and Universalism are *set* off in a homely yet sometimes shrewd way. As to the poetry, it is like that which Horace's contemporary used to dictate at the rate of two hundred lines standing on one foot.

"Ducentos versus dictabat, stans pede in uno."

Of its *beauties* the following is a good specimen. The scene occurs at the close of one of his mother's lectures:

"Through grief's exuberance, he unheeded passed
Delightful roses blushing by the way;
To his retirement hastening through the fields,
His shoes were reddened with nectareous juice
From clustered strawberries pressed by random steps,
Through mental anguish all untasted left."

Sermons by Rev. Jason Whitman; with a sketch of his life and character, and extracts from his correspondence. Boston: Benjamin H. Greene, 1849. 12 mo. pp. 302.

Where one is so well known among us as Mr. Whitman, it is unnecessary to specify his great excellencies; and where so much loved and his memory so tenderly cherished, it is only necessary to apprise his friends that a worthy memorial has appeared. The sketch is by the faithful and practiced hand of his very intimate and endeared friend, Rev. A. P. Peabody. Our readers will not need to be urged by the consideration of benefit to be derived to Mr. Whitman's family, to make purchase of the volume.

The Maiden Aunt. A story.—Reprinted from the last English Edition. New York: D. Appleton & Co. pp. 241, 12 mo.

The excellent Tale of "The maiden Aunt" has already been widely read in the pages of Littell's *Living Age*. It is here furnished in the very neat style of the publishing house whose name it bears. Though of course the plot involves a love affair, there is a good MORAL which even those who shall read for the sake of the story can hardly miss.—"Poor Amy! will she ever be happy?" But of how many is she the representative.

Hearts and Homes; or Social distinction. A story. By Mrs. Ellis, author of the Women of England, etc., etc. New York: 8 vo. pp. 348.

This is a story to be completed in two parts, of which part I. is now published. Mrs. Ellis' friends will not claim for her the highest rank as an authoress; but her volumes are pleasing, and we believe are all of useful tendency. We commend the present work to those who would desire peaceful hearts and homes, and who, seeing here possibly the reflection of some faults, and the obstacles that hinder happiness, will endeavor to overcome them. It contains instruction for both sexes—and, we think, instruction that cannot well be communicated in a better manner than through the medium of a story—unless one is so perfect as to have no faults of heart, or to be an occasion of no unhappiness at home. Of course Mrs. Ellis' characters stand out in bolder relief than in actual life, but she paints life more than perpetrates a caricature. The faults of character and the sins commixed carry along with them a sad, nay, a terrible revelation. A copy of this and the Maiden Aunt we have received from the publishers through Messrs. Crosby & Nichols.

Littell's Living Age, No. 272,

Had among its articles an Foe's History of the Plague, from the Retrospective Review.—For No. 273, see advertisement.

Blackwood for July.

This No. early received through T. Wiley, commences a new volume. See an extract on fourth page, which finely illustrates the Golden Rule, and shows how poor is man who lives without God in the world, and how rich is he who sees and enjoys God in all things—and how cheering is the hope of eternity.

WARE.—We understand that the Rev. Mr. BALL, who has been laboring successfully with the Society in this place for the last two years, has asked for a dismission, on account of ill-health. But his people, unwilling that the connexion should be severed, have induced him to remain with them till the end of the present year, (the middle of October,) hoping that by a temporary suspension of his labors, he may be enabled to continue with them for a longer time.

BROOKLYN CHURCH. At the close of an interesting discourse on "the Unity of the Spirit in the bond of peace," Rev. Mr. Thayer, Pastor of the Universalist Church, returned earnest thanks to the Unitarian society under the charge of Rev. F. A. Farley for the use of their beautiful sanctuary, which was offered without solicitation, and even pressed upon their acceptance immediately after the destruction of Mr. Thayer's house by fire. He considered this generosity to another denomination as eminent proof of their possession of the Christian character, and of the Unity of the Spirit in the bond of peace. His discourse was able and practical. The new church will not be finished till the Fall, and we regret to know is likely to weigh down the Universalist cause by a heavy debt. For the present their worship is suspended.

A MEETING OF HARVARD ALUMNI, took place after the dinner on commencement-day, at which Hon. Edward Everett was chosen Moderator, and Rev. S. K. Lothrop Secretary. The meeting was addressed by Messrs Everett, J. Quincy Jr., B. R. Curtis, Rev. Dr. Parkman, Rev. Mr. Stetson, and several other gentlemen, and a resolution was adopted to have all necessary arrangements made for a meeting of the Alumni next Commencement-day.

THE DISCOURSE BEFORE THE PHI BETA KAPPA SOCIETY by Rev. Dr. Bethune of Philadelphia was on Patriotism—a theme which, though old, glowed anew in his hands as he spoke of its claims upon Literary Men. It has been generally pronounced the best performance delivered of late years on that occasion. It occupied in its delivery just two hours, and kept the audience in delighted, unwearied attention throughout. Grand and brilliant in many passages, it was also often facetious and droll beyond description. A specimen of the latter sort was an allusion to the Pope, whose papal bull, said he, once shook the earth with the roar thereof, but now like a great calf shut out of his pasture he stood bleating to get back again.

The POEM by Mr. Felton was a polished shaft aimed at superstition. Its theme was a HORSE SHOE, which stood related to the poem as the SOFA to Cowper's task.

The dinner passed off with as much wit as usual, and, we are glad to be able to add, without wine. Hon. R. C. Winthrop presided.

☞ The report that Rev. Dr. Beecher was about to leave Lane Seminary, and make his home in New England, is pronounced unfounded.

GENERAL CONFERENCE OF MAINE.—The Report of the Secretary states:—

There are, in all, connected with the General Conference 323 churches; 159 ministers, and about 17,000 members. 385 have been added to the churches by profession, being a larger annual accession than for several years past. 264 have been added by letter. There have been 251 deaths; 312 dismissed, and 39 excluded. Number of baptisms, 358. There is an apparent decrease in our numbers, of 73, being a smaller loss than for several years past.

There is reported an increase of interest in S. Schools, in number of baptisms, in benevolent contributions, and in attendance on Sunday worship. The correspondents of our exchanges have spoken particularly of the ascendency of the *religious* element, in the late public meetings of the Maine Conference, over mere business details which were despatched in the private sessions.—The same is true of the N. H. General Conference. In spiritual influence, and in the fitness of the public exercises to produce a direct religious effect, we frankly confess that personal observation would incline us to give the N. H. and Maine Conferences the palm of superiority over any other ecclesiastical assemblies in the country.

M. ADOLPHE MONOD.—The Paris correspondent of the Independent (M. Louis Bridel,) says that the nomination of this gentleman to his brother's pulpit is not yet confirmed by the government. M. Monod has recently published a pamphlet in which appears the following sentence, which we confess somewhat modifies our opinion of his character:—

"Either we shall bring in gently but irresistibly a new organization (confession of faith and discipline) which form of the life of the Church shall adapt itself exactly to the wants and the measure of that life; or if the evil is without remedy we shall render ourselves intolerable in the Church and shall be expelled from it; for victorious or intolerable, that is the glorious alternative of the Christian life in the bosom of the visible Church."

SUSPENSION FROM THE MINISTRY. The Synod of the Reformed Presbyterian Church have suspended Rev. J. W. Morton from the ministry, on account of changing his views on the observance of the Sabbath from the 1st to the 7th day of the week.—He was a missionary to Hayti—the first foreign missionary sent out by that body. After having incurred more than 1000 dollars in establishing the mission, it is now suspended.

CANTON OF VAUD. The Grand Council on the 20th of May last by a vote of 103 to 23, have adopted a Statute proposed by the Council of State against religious liberty, shamefully dishonorable to a Christian government. It is as follows:—

"*Art.* 1. All religious meetings, out of the National Church, and not recognized by the Constitution, or not virtually authorized by law, are prohibited within the Canton until new orders."

The number of articles is twelve—the remainder specifying chiefly the penalties &c. One of them thus reads:—

"In all cases, public functionaries who shall have been present at religious meetings, out of the Establishment, shall be turned out of office."

The state of religious opinion and feeling is very much the same, we believe, as in Paris. The State religion admits both of Calvinist and Liberal preaching; but the Calvinists wish to separate, like Mr. F. Monod of Paris. It is poor *policy* even, not to tolerate such a separation if it be desired.

REV. SYLVESTER SCOVELL D. D., President of Hanover College, Ia. to which place he had been recently called, died on the 4th ult.

MONUMENT TO REV. W. B. TAPPAN. It is proposed to erect a monument at Mount Auburn to this excellent man, by the contributions of S. S. scholars.

THOMAS EARLE, a distinguished reformer and philanthropist, died 14th inst. at Willow Grove, near Philadelphia. In 1840 he was the Liberty Party candidate for Vice President.

Prof. JAMES HAMILTON died of cholera at Nashville, Tenn., on the 5th ult. He had been Professor of Mathematics in the Nashville University for 25 years. Three of Prof. H.'s sisters also died during the same week.

Rev. W. H. Wheaton, the young pastor of the High Street Baptist Church, Cincinnati, died in the month of June, of cholera.

REV. J. H. ALLEN'S DISCOURSES ON ORTHODOXY. This book has not yet received its due. Old as are the themes it treats, its treatment of them is never old. Threadbare as discussion seems to have worn the old doctrines of Election, Depravity, and the like, these Discourses show still darker and weaker spots on the patched cloak. Leaving the scriptural ground for others to occupy, trusting this strongest defence of Liberalism to common [!] hands, with more than justice Mr. Allen defines the Orthodox dogmas as favorably as possible, then proves their utter inconsistency with themselves, with the nature of the soul and of God.

We think the discussion remarkably thorough and profound—the style manly and direct—the reasoning clear and conclusive. No one will be disappointed, we think, who turns to this little book for light, guidance and peace. H.

☞ Just as our paper is cloing up, (earlier than usual on account of fast-day,) we have received brief accounts of the ordination of Mr. Charles M. Taggart at Albany, N. Y., (Sermon by Rev. Dr. Dewey) and also of Mr. Augustus Woodbury at Concord N. H., each on Wednesday of this week—which we postpone less reluctantly, as we hope to be able to give fuller accounts next week.

THE CHRISTIAN OBSERVATORY AND THE INDEPENDENT.—The latter thus speaks of the former:—

Our respected friends of the Christian Observatory must allow us to say that the latter part of their magazine is certainly not characterized as it should be by the spirit we have described [courtesy.] We speak, if they will have it so, as confessing at once that the beam may be in our own eye. But whatever may be in our eye, their is certainly *something* in theirs; and they will not commend either the order or the faith of the churches they love by a spirit like that which dictated their recent articles on Mr. Lesley's Address, and on the Good and the Bad in the Roman Catholic Church.

CONGREGATIONAL CHURCHES IN VERMONT, THE TWO GENERAL ASSEMBLIES. The Committee on Slavery presented, on June last, to the General Convention of Congregational Ministers and churches in Vermont, their Report, in which they thus sum up their opinions:—

Such are some of the reasons which have led your Committee to believe that the question proposed to us in the resolution of the last year—"Whether our connection with the two General Assemblies of the Presbyterian Church ought not to cease," should be answered in the affirmative. We do, therefore recommend that it be dissolved.

Among the reasons assigned for the dissolution, the following seems the most weighty:

Intercourse between religious bodies of different denominations, is not expedient while there are circumstances which render it offensive to any considerable portion of the members on either side. Its tendency, in such cases, is to produce division and alienation. A peaceful separation may be better than a perpetual dispute.

The Committee however add:—

While we thus recommend the dissolution of all existing connections with slaveholding churches, we do not denounce them as not being true churches. As to the great leading doctrines of grace, we regard them as being of the same faith with us. In the exhibition of many of the virtues of the Christian life, we doubt not that their members, to a great extent, give pleasing evidence that they truly belong to Christ, and are of the household of faith. Still we are compelled to look upon all churches that justify, uphold, and tolerate slavery, as being greatly in error.

DESOLATIONS OF WAR.—Benjamin Poore Esq., father of the editor of the Boston Bee, in one of the many who have gone to California. He took the overland route, by Mazatlan. He thus writes in his Journal;—

April 22d. Early this morning we passed Walnut Spring, the famous camp ground of General Taylor, a few miles from Monterey. This was the country residence of a wealthy Spaniard, who had a park of fine forest trees, well stocked with deer, &c. He offered the general one hundred thousand dollars if his place could be spared, but the soldiers would not touch the money, and cut down the trees for fuel—it is now a waste.

☞ The name of the missionary who was cited in our paper of 21st ult. as an example of true heroism, was Rev. Gordon Hall, one of the first who went from this country to India.

HORACE GREELEY'S ONLY SON.—It is with deep regret that we learn the death, from the prevailing epidemic, of Arthur Young Harold, the eldest child and only son of Horace Greeley, Editor of the Tribune. He was attacked early on Thursday morning, 12th ult, and died in the early part of the afternoon. The loss is peculiarly heavy and afflicting, from the fact that the deceased was remarkably precocious mentally, and beautiful physically, and had centred in him the fondest hopes and affections of his parents. One of the finest pictures ever executed by the artist Paige is a portrait of Arthur Greeley. This is the fourth child Mr. and Mrs. Greeley have been called to mourn, (they have but one left,) and we heartily sympathize with them in their bereavament. Arthur Greeley (familiarly known by the name of "Picey") was in the sixth year of his age, and up to the night before his death was a rare specimen of apparent health. [Sun.

DEATH OF A MISSIONARY. *Rev. Richard Cushman*, died at St. Marks, Hayti, of typhus fever. He graduated with high rank at Brown University in 1844; studied theology at Andover and Oberlin, and went to Hayti under the Foreign and Christian Union Society. He was very successful. There was but little regard paid to religion at St. Marks before his coming, but at the time of his death there was scarcely a family in the place, ont of a population of 2000, that was not represented at Church.

MRS. JUDSON.—In a letter received at the office of the New York Recorder, a few days ago, dated April 19, Dr. Judson says:

"Poor Mrs. Judson is still in the doctor's hands. She is, however, improving in health. The heat is now very oppressive. Though the thermometer seldom rises above 92 degrees, it stays there several hours during the day, day after day, and week after week; and this it is that makes it so very oppressive. And then it frequently stays at 90 degrees till 9 o'clock at night, so that the lungs almost lose their elasticity, and forget to breathe. But we are in one of the very healthiest parts of India; and we are all immortal till our work is done: that is one comfort;—and no longer: that is another."

DEATH OF MRS. MADISON.—This lady died at 10 1-2 o'clock P. M., July 12, at her residence in Washington. Mrs. Madison was the widow of James Madison, the fourth President of the United States. Her maiden name was Paine. At about twenty years of age, she was married to a lawyer by the name of Todd, with whom she lived three years until his death. She had a son by him who still lives in Virginia. She married Mr. Madison in 1794, at Philadelphia, when he was a member of Congress. She was 79 years of age when she died, and had long occupied a distinguished position in the society at Washington. Mr. Elwell has a very correct portrait of her, painted by himself at her own house, two or three winters since.

GROWTH OF N. Y. CITY. The Courier and Enquirer says that there are on the average fourteen streets added to the city proper every year, and if the increase continues in the same ratio, but a few years will elapse before the island will be thickly populated far beyond the present localities of these establishments.

WEATHER AT FRANCONIA N. H. On Thursday July 12th, the thermometer at noon stood at 101, evening 70;—on Friday 103 m. and 78 evening. On Monday morning July 16, there was a frost.

CHOLERA IN PARIS. Since it first appeared there had been up to 20th ult. 27,054 cases and 18,961 deaths—and it is not probable that all cases have been reported.

THE PROFESSIONS IN NEW HAMPSHIRE.—From Lyon's Register we learn that there are about 300 lawyers, 520 physicians and 600 ministers, in this State. So it appears that there is one lawyer to every thousand, one physician to every six hundred, and one clergyman to every five hundred inhabitants.

☞ The following notice of a deserving and successful teacher of a beautiful art, is from the Boston Atlas of Tuesday. Having had ample opportunity of acquaintance with Mr. Day, the gentleman referred to, we are happy in bearing testimony to his merits, not only as a teacher, but as a gentleman of elevated principles and exemplary character.

BRONZE AND ENAMEL PAINTING. We were favored the other day with a sight of some beautiful pieces of art, painted in the above style by Mr. Henry Day, teacher, at his rooms, 277 Washington street. Several very fine specimens also, which we very much admired, were painted by the pupils of Mr. Day, and reflect great credit on both teacher and pupil. Mr. D. has been successfully teaching in this city for a considerable time, and given general satisfaction to a large number of our most distinguished ladies, to whom he has taught this beautiful accomplishment. We understand it is his intention in a few days to visit his native country, England, (having engaged his passage for the 5th inst., in the Robert C. Winthrop,) where he will remain for twelve months, and afterwards return to Boston, to resume his classes. We wish him every success.

☞ AMERICAN UNITARIAN ASSOCIATION. The following vote having been repealed, viz "that every member of the Association be entitled to one copy of every Tract of the first and second series, published by the Association, during the year for which his subscription is entered," the following resolution, adopted July 20, is hereby published by order of the Executive Committee for the information of the friends of the Association.

"Every religious society or auxiliary of this Association, or individual contributing annually to its funds, shall be entitled to receive one copy of each of the Tracts or books published during the year for every dollar so contributed." F. W. HOLLAND, Sec.

July 25, 1849.
tf july 28

☞ NOTICE.—The next meeting of the MAINE MINISTERIAL ASSOCIATION, will be at Belfast, on WEDNESDAY, August 15th.

J. F. G. NICHOLS, Scribe.

☞ THE FRANKLIN EVANGELICAL ASSOCIATION will meet at the house of the subscriber in Deerfield, on MONDAY, Aug 13th, at 4 o'clock P. M.

JOHN F. MOORS, Scribe.

Deerfield, July 20th, 1849.

MARRIAGES.

In this city, on Monday, at the South Congregational Church, by Rev. J. T. Sargeant, Mr. Benjamin W. Putnam, to Miss Susan C. Simonds.

In Providence, at the City Hotel, on Tuesday evening, by Rev. Mr. Osgood, Augustus Wills, Esq., of Calcutta, India, and Rebecca E. Browne, of Newburyport, Mass.

DEATHS.

On July 4, Ellsworth DeForrest, aged 2 years and 2 months, and on July 25th, Charles Kingsbury, aged 3 years and 6 months, sons of Mr William Gay, of Watertown.

At St. Louis, 22d inst., of Cholera, Rev Alexander Van Court, Pastor of the 3d Presbyterian Church.

LITTELL'S LIVING AGE, NO. 272—12½ cents,
CONTENTS:—

1. Narrative of John Ward Gibson, — Bentley's Miscellany.
2. The Bicetre in 1792,—Chambers' Journal.
3. Indian Meal—by Mr. Carlyle,—Frazer's Magazine.
4. The Kentucky Forger,—Picayune.
5. The Fool and his Money,—New York Evening Post.
6. On National Melody,—British Quarterly Review.
7. POLITICAL.—British Colonial System; Hungarian Struggles; Rome; Financial Crisis in Austria; Hungarian Exiles; War in Hungary,—Courier, Times, National, Examiner.

☞ Also—THE MAIDEN AUNT,—Price 25 cents.

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New Elocutionary Works.
THE PRACTICAL ELOCUTIONIST: Second Ed.
THE NATIONAL SPEAKER: Second Ed. 12mo. pp. 324.

CONTAINING Exercises, original and selected in prose, poetry, and dialogue, for declamation and recitation; and an elocutionary analysis, exhibiting a clear explanation of principles, with rules for each element of oral expression, practically illustrated in a systematic course of lessons. By Henry P. Maglathlin; handsomely printed and bound.

☞ Since the first edition of the above works was issued, a few weeks ago, they have met with a very favorable reception, and one or both have been adopted as text books by School Committees or teachers in Roxbury, Cambridge, Charlestown, and in several other important places in New England; also in New York "STATE NORMAL SCHOOL," Albany.

From Rev. Thomas Hill, A. M., member of the School Committee, Waltham, Mass.

As I looked over the 'Practical Elocutionist' of Mr. Maglathlin, I found my old Whatelian prejudices against rules for utterance vanish. The practical, intelligible, and valuable nature of the rules in this little book makes it the only thing I have ever seen which I thought would help either teacher or scholar in our common schools in learning to read well.

From Thomas Sherwin, A. M., Principal of the English High School, Boston.

Mr. H. B. Maglathlin.—Dear Sir,—I have examined your "Practical Elocutionist," and "National Speaker," and am happy to say that I think they will prove valuable auxiliaries in teaching the important but too much neglected art of elocution. I commend these works to the favorable regard of teachers and of the public.

From Franklin Crosby, A. M., Principal of the High School, South Reading, Mass.

The arrangements and selections of "The National Speaker" are such as to commend it to all who are interested in elocution as a branch of school studies.

An "Elocutionary Analysis" is certainly a new feature in an American compilation. In my opinion, the selections are admirably adapted to insure that variety so necessary in a work of this nature. While a few of the most legible of the ancient landmarks are allowed to remain, I am glad to see that a desire for a change imparts to this book that freshness of matter so essential to success.

Published by ROBERT S. DAVIS, No. 170 Washington St., Boston, and for sale by the Booksellers generally.

aug4. eop3wis

PRIVATE TEACHERS' INSTITUTE.

THE SUBSCRIBER proposes to open a School which shall unite the advantages of a Teacher's Institute with those of a Normal School at Concord, Mass., on the 15th of August.

Besides Practical Instruction in the Art of Teaching, Lectures, Lessons in French, the Use of Educational Books and Journals, &c., &c., will be furnished, and the entire tuition fee will be *ten dollars*, for a term of *twelve weeks*.

Any teacher or person intending to teach, of good character, will be admitted, without any obligation to teach in this state, or to attend more than one term. For further particulars please apply to

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aug4. 138 1 2 Washington St., Boston.

THE CHEAP RELIGIOUS LIBRARY.

IN order to meet a demand which is said to exist among us for cheap editions of religious books, the subscribers propose publishing a series to be called *The Cheap Religious Library*. This Library will comprise volumes of Sermons, books Devotional, and Consolatory, volumes of Sacred Poetry, and Biography.

The limited sale of Unitarian publications being said by some to be solely owing to their high price, we intend to test the truth of this statement by selling the volumes of this Series at a rate so low as to form a new era in the publication of books of this class.

The first volume is now in course of preparation for the press. Each work will be neatly, strongly, and uniformly bound. CROSBY & NICHOLS.
July 28. 111 Washington st.

MARTINEAU'S DISCOURSES.

ENDEAVORS after the Christian Life, (second series) by Rev. James Martineau, 12mo.

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Published by JAMES MUNROE & CO., No. 134 Washington opposite School st. july 28

A NEW PEACE DOCUMENT.

THE Soldier's Progress, pourtrayed in six tableaux, exhibiting some of the horrors of War, with a few words on Peace and war by Elihu Burritt, London. This day rec'd by CROSBY & NICHOLS.
July 28. 111 Washington st.

PEOPLE'S JOURNAL FOR JULY.

PEOPLE'S and Howitt's Journals for July, illustrated with 21 engravings. $2,50 a year.
CROSBY & NICHOLS, 111 Washington st.
July 28.

THE STARS AND THE EARTH.

CROSBY & NICHOLS have in press, and will publish immediately, The Stars and the Earth, or Thoughts upon Space, Time, and Eternity, from the 3d London edition. 111 Washington st. July 28.

THE MARRIAGE OFFERING ILLUSTRATED.

CROSBY & NICHOLS publish this day a new edition of Mr. Livermore's Marriage Offering, illustrated with a beautifully engraved title page, and also with an engraving representing the "Golden Wedding" in the "Neighbors," designed by Billings, and engraved on steel by Andrews.

The publishers have confidence in recommending this book as the most appropriate, as well as one of the most elegant books for a wedding gift that has been offered at any time. 111 Washington st. July 21.

SUNDAY SCHOOL GAZETTE.

A HUTCHINSON & CO., Worcester Mass. will publish on the 28th inst. the first number of the *Sunday School Gazette*, a Journal intended for the children of our Sunday Schools.

This Journal is undertaken under the direction of the Worcester County S. School Society. At its annual meeting, June 26, at Dr. Allen's church in Northborough, that Society voted to establish such a newspaper for children, and directed its Publishing Committee to begin its publication.

This Committee consists of Rev. W. Gilbert of Harvard; Rev. E. E. Hale and Albert Tolman Esq., of Worcester. The Committee and the publishers hope to establish a child's paper which shall be attractive and profitable to the children, and an assistance in the efforts of parents and teachers. Their plans will be fully stated in the first number.

The annual volume will consist of twenty-five numbers. The subscription, when copies are sent in parcels to Sunday Schools, will be twenty-five cents a year.

Ministers, superintendents, teachers and others interested are invited to send for specimen numbers to A. HUTCHINSON & CO., Worcester, Mass.
July 21. 3t

LONDON ENCYCLOPŒDIA, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, comprising a popular view of the present state of Knowledge, illustrated by a large number of engravings, complete in 22 vols, 8vo, London. One copy for sale very low, by CROSBY & NICHOLS, 111 Washington st.

NEW BOOKS.

JAMES MUNROE & CO. have recently published the following: Friends in Council, a Series of Readings and Discourses Thereon. One volume, 16 mo., price 75cts. Consolation for the Afflicted, edited by Rev. P. H. Greenleaf, 16 mo., 62cts. A Week on the Concord and Merrimack Rivers, 12 mo., $1,25. Bowen's New Guide to Boston and Vicinity, with Maps, 18 mo., 25cts. A Trap to Catch a Sunbeam, by Miss Plauche, 18 mo., 25cts. Stranger's Guide Book to Mount Auburn Cemetery, 18 mo., 25cts. The Artist's Married Life, by Albert Durer, 16 mo., 75cts. China, and the Chinese Empire, by Osmond Tiffany, Jr. Esq. 12 mo., in prep.

For sale by JAMES MUNROE & CO., No. 134 Washington, opposite School st. July 21.

PROPRIETORS OF MOUNT AUBURN,

WILL find at store of JAMES MUNROE & CO. The Stranger's Guide Book, or Notes on Mount Auburn Cemetery, edited by an officer of the Corporation; together with a full catalogue, for the use of Proprietors; with instructions as to the purchase and care of Lots, etc., etc. One vol. 18 mo., with map, price 25cts—No. 134 Washington, opposite School st.
July 21.

CAMBRIDGE REPOSITORY.

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July 21.

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6 bales	India Senna,	200 Eng.	Iron Mortars,
6 bbls	Alexs. do,	8 crates	Gallipots, various,
10 "	Flor. Sulphur,	2000 lbs	Arrow Root,
6 "	cases Cassia Buds,	50 boxes	Castile Soap,
20 "	Rhubarb Root,	50 kegs	sup. carb. Soda,
10 bbls	Ref'd Camphor,	100 lbs	Eng. Iodine,
25 boxes	Bay Waters,	50 lbs "	Hyd potas.,
5 bales	Sponges,	20 gro.	Indian Veg. Pills,
1000 lbs	Slippery Elm Bark,	20 "	Brandreth's do.,
25 bls	Glauber's Salts,	10,000 lbs	Lozenges, various
20 "	Epsom do,	300 oz	Sulphate Quinine,
10 cases	Liquorice paste,	100 boxes	Gum Arabic Drops
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The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

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july7 tf TRUMAN MOREY.

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Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—

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Their EXTRACTION, (without pain, if desired,) when past recovery;—

The INSERTION of artificial mineral teeth, singly, in partial, or in whole sets, on gold plate, after the most approved methods;—

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The materials we use are of the first quality; and we intend the mechanical execution of our work shall equal the best in the country.

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We confidently assure our patients, that they shall receive at our hands, THE ADVANTAGES OF THE LATEST IMPROVEMENTS in Mechanical and Surgical Dentistry, as we shall use all honorable means to avail ourselves of them.

Our friends will please bear us in remembrance.
july7

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PERIODICALS FOR JULY. Eclectic Magazine; Hunt's Merchants Magazine; North American Review; Knickerbocker; Biblical Repository; Christian Examiner; Journal of Medical Science, &c. Just received by CROSBY & NICHOLS.
July 14. 111 Washington st.

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripts* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

REMOVAL.
CHANNING'S WORKS.

THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
feb24 istf

INDIAN RESTORATIVE.

A complete remedy, in all ordinary cases, for the Jaundice, Sour Stomach, or what is sometimes called Heart Burning—Costiveness and a heavy dull feeling of the Head—all of which are generally caused by a bad state of the stomach.

Price 50 cents a package, containing a small box of Pills, a vial of Liquid and directions for their use. The ingredients are of vegetable substances and perfectly harmless when the directions are followed.

Sold by JOHN BARNES, No 8 Ann street, Boston.

The Proprietor suffered from the same complaints that this Medicine is designed to cure, at frequent intervals, excruciating pains and much distress for more than two years, notwithstanding he had during the time, the aid of the best medical skill. But at length, by close study and research, he obtained the knowledge of the right application of the proper ingredients to remedy his complaints; and is now in perfect health.

The gratitude to the Supreme Being which fills his heart for the discovery he was able to make for the restoration of his own health has induced him to make it known to the public, that his fellow beings may partake, at a small expense, of the blessing he now enjoys.

No public commendations nor newspaper puffs will ever be resorted to by the proprietor, for the sale of this

POETRY.

THE IDEAL AND REAL.

GASPER BECERRA.

[By Henry W. Longfellow.

By his evening fire, the artist
Pondered o'er his secret shame;
Baffled, weary, and disheartened,
Still he mused and dreamed of fame.

'Twas an image of the Virgin.
That had tasked his utmost skill;
But alas! his fair ideal
Vanished and escaped him still.

From a distant Eastern island
Had the precious wood been brought;
Day and night the anxious master
At his toil untiring wrought.

Till discouraged and desponding
Sat he now in shadows deep,
And the day's humiliation
Found oblivion in sleep.

Then a voice cried; "Rise, O master!
From the burning brand of oak
Shape the thought that stirs within thee!"
And the startled artist woke.

Woke, and from the smoking embers
Seized, and quenched the glaring wood;
And therefrom he carved an image,
And he saw that it was good.

O thou sculptor, painter, poet!
Take this lesson to thy heart;
That is best that lieth nearest!
Shape from that thy work of art.

MISCELLANEOUS.

TO MOTHERS.

We cannot close this report without saying a word to *mothers*, because the moral province is eminently theirs. The whole ancient world elevated *maternal* love above *paternal*; and all experience confirms this distinction. In the mother's hand more than in any other, is the destiny of future empires, churches, and families. She stands at the fountain, and she is to give direction to those first ideas, first emotions, and first efforts, which are to swell and grow to mighty powers, sufficient, at last, to bless or curse a world. It is for her to descry the ideal human being that lies concealed in every infant, and then to bring it out, and finally to invest it with positive life. It is for her to embroider the mind of her child all over with figures of her own selection. In short, it is for her to open heaven to the young eye of faith, and thus make her child an heir apparent of all the wealth of the future. Thus it is for her to make the developing process so pefect, that the curative one will never be needed. The All-wise has given to her the requisite attributes.—He has given her the patience to wait, and gentleness to win; sagacity to see, and conscience to guide. In other words, he has given her *love*. Love is a mother's life-spirit and motive-spring; it prompts her to watch and pray, to sing and suffer, to teach and persevere. She has from God this bridal-dower of love, that she may lose herself in her children. It is her delightful office to show the warm and sunny side of life to the buoyant and hopeful spirits around her. It is for her to preserve their infant purity, and to plant sweet gladness in their opening hearts. It is thus in her power to make the fresh morning breezes of childhood fan them all their days. Inestimable privilege! momentous obligation! Toil on, Christian mother! toil on in silence and in hope. Expect not the applause of the world; it is seldom that a Cornelia finds a Plutarch to connect her name with the Gracchi. One thing, however, you know: God sees you, and he never forgets. Another thing you know: if you have educated your children aright, they will recognize you in heaven, and there they will thank you forever.

[Rev. C. Brooks.

YOUTHFUL MERIT.—*James Dekay.* On the arrival of the "Pacific mail steamship California," at San Francisco, under command of Capt. Forbes, from this city, on her first voyage hence, but two individuals of the ship's company which left New York in her remained faithful to their duty. One was Capt. Forbes himself, the other a mere lad, James Dekay, son of Dr. James E. Dekay, (a gentleman well known in the scientific circles, and now residing at Oyster Bay on Long Island.) This lad, though offered large pecuniary inducements to disregard his obligations to the service he had entered upon, "among the faithless was faithful found," and his conduct was of course reported to the company. He had entered into the service to acquire a practical knowledge of steam enginery, and though still too young to take any responsible station in that department, he was immediately ranked as an assistant engineer, with high pay, and only awaits age and experience to find himself in a position which is reached, in anticipation of years, but by peculiar merit and fidelity.

The Pacific Mail Steamship Company, not willing that conduct so meritorious should pass without some additional notice and token of approbation, has provided a rich and excellent gold watch for this lad, and caused to be inscribed upon it as follows:

"A good name is rather to be chosen than great riches."

Presented by the
"Pacific Mail Steamship Company" to
James Dekay, for fidelity to duty under trying circumstances.
July, 1849.

This elegant watch has been sent to Dr. Dekay, the father of the lad, to be forwarded by him to his son; accompanied by a letter from the President of the Company. Both the watch and the letter we happened to see before they reached the Doctor, and we have been allowed to transcribe the inscription as above, and now also the letter alluded to, which is as follows:

PACIFIC MAIL STEAMSHIP COMPANY,
New York, 21st July, 1849.

Doct. Jas. E. Dekay, Oyster Bay, L. I.

My Dear Sir.—It gives me sincere pleasure to transmit with this a watch which I have been directed by "The Pacific Mail Steamship Company" to present to your son James Dekay, attached to the "California," for fidelity to duty under trying circumstances. In the simple fact that but two of a large ship's company were faithful to their trust, and that he, with an humble present position, and the trials of an arduous profession in perspective, was one of them, you may learn, without comment from me, the reason of the company for presenting to him some token, to which he may hereafter refer as a proof of the admiration and esteem of his employers.

This act of duty, in which he has proved so far superior to his associates, is an earnest that our wishes for his advancement will be fulfilled.

I am very truly and respectfully, your friend,
WM. H. ASPINWALL, President.

We are not prepared to say what emotion the simple reading of the foregoing may produce on our readers, but we are free to say that, while transcribing from the originals the inscription and the letter, we felt that any man might wish to be the father of such a boy, with a well earned reputation for fidelity and good conduct, rather than of one who, regardless of principle, should return with cart loads of gold from California. [N. Y. Com. Adv.

VISIT OF THE FARM SCHOOL BOYS TO BOSTON.

Thursday morning, July 19th, the Farm School boys paid their annual visit to our city, and no one could look upon that gathering of nearly ninety boys, as they were standing in State street, well dressed, and bearing every appearance of health and happiness, without being moved with gratitude to those faithful and devoted men who are engaged in the management and education of these hitherto neglected and unfortunate youths.

And certainly no one can but honor and respect those true hearted, and philanthropic individuals, who have from time to time given of their abundance, to sustain and perpetuate one of the best charities that our city can boast.

We noticed the banner which was borne in the procession, was shrouded in mourning, out of respect to the memory of the Hon. Theodore Lyman, by whose death this Institution has lost one of its long tried friends and officers.

The boys called upon the Mayor at the City Hall, who, in his address to them, paid a very feeling and appropriate tribute to the memory of Mr. Lyman. After which, they marched in procession to the Common, where a bountiful supply of refreshments were provided, under tents erected for the occasion.

No one who was privileged to see these boys, enjoying the company of their parents and friends, sitting round the beautiful pond, out of which the fountain was sending forth its pure and sparkling Cochituate, without a feeling of gratitude to God for the existence of an institution, the design of which is to take these boys, who would otherwise be filling our jails and houses of correction, and make them useful members of society. The following Address was distributed by Alderman Grant, Vice President of the Institution:—

FARM SCHOOL BOYS'
ADDRESS TO THE FOUNTAIN,
On a Visit to the City July 19, 1849:
Encamped on Boston Common.

Farewell, silvery fountain! farewell to thy sprays;
Farewell to thy white locks and diamond blaze;
Thy soft flowing curls and witching light air;
Thy sunbeam of beauty, so dazzling and fair!
May thy bright sparkling dewdrops, buoyant and clear
Induce many votaries of Temperance here;
And thy sweet wreath of health be twined round our brows
In the bloom of our youth, and in old age, repose!

Our pathway is lightened and cheered by thy view,
Like roses unfolding in heaven's soft dew,
May our petals of youth expand in a flower,
Nurtured and cherished by thy sweet falling shower;
The plague-spot of Bacchus ne'er light on its stem,
Or the wine of Anacreon e'er flush the bright gem
The snow-white nymphæa in water reposes—
An emblem of life, from thy crystals, discloses.
As pure and as fair may our floweret be,
And shed its perfume, like thy curl, flashing free!

Though many our changes, while destined to roam,
A bright gleam of gladness is flung round our home;
And deep thy rich treasures are impressed on our mind
By Patrons who love us, and Friends who are kind.
Thy mission is a high one; to us it has given
A glimpse of the *Star* that will guide us to heaven.
Reflection will turn, through the vista of years,
To this *scene*, as a *sunbeam*, in joy and in tears.

A. E. MORRISON.

[Journal.

[From Christopher North's Dies Boreales, in Blackwood.]

A COLLOQUY.

SEWARD.

So far, then, from the Christian Morality being one of which the Standard is applicable by every Understanding, with like result in given cases, it is one that is different to every Christian in proportion to his obedience!

NORTH.

Even so. I soppose that none have ever reached the full understanding of it. It is an evergrowing illumination—a light more and more unto the perfect day—which day I suppose cannot be of the same life, in which we see as through a glass darkly.

TALBOYS.

May I offer an illustration! The land shall descend to the eldest son—you shall love your neighbor as yourself. In the two codes these are foundation-stones. But see how they differ! There is the land—here is the eldest son—the right is clear and fast—and the case done with. But—do to thy neighbor! Do what? to whom!

NORTH.

All human actions, all human affections, all human thoughts are then contained in the one Law—as the *subject* of which it defines the disposal. All mankind, but distributed into communities, and individuals all differently related to me are contained in it, as the *parties* in respect of whom it defines the disposal!

SEWARD.

And what is the Form? Do as thou wouldst it be done to thee!

NORTH.

Ay—my dear friend—the form resolves into a feeling. Love thy neighbor. That is all. Is a measure given? As thyself.

SEWARD.

And is there no limitation!

NORTH.

By the whole apposition, thy love to thyself and thy neighbor are both to be put together in subordination to, and limitation and regulation by, thy Love to God. Love Him utterly—infinitely—with all thy mind, all thy heart, all thy strength. This is the entire book or canon—THE STANDARD. How wholly indefinite and formless to the understanding! How full of light and form to the believing and loving Heart!

SEWARD.

The Moon is up—how calm the night after all that tempest—and how steady the Stars!—Images of enduring peace in the heart of nature—and of man. They, too, are a Revelation.

NORTH.

They, too, are the legible Book of God. Try to conceive how different the World must be to its rational inhabitant—with or without a Maker! Think of it as a soulless—will-less World. In one sense, it abounds as much with good to enjoy. But there is no good-giver. The banquet spread, but the Lord of the Mansion away. The feast—and neither grace nor welcome. The heaped enjoyment, without the gratitude.

SEWARD.

Yet there have been Philosophers who so misbelieved.

NORTH.

Alas! there have been—and alas! there are. And what low souls must be theirs! The tone and temper of our feelings are determined by the objects with which we habitually converse. If we see beautiful scenes, they impart serenity—if sublime scenes, they elevate us. Will no serenity, no elevation come from contemplating Him, of whose Thought the Beautiful and the Sublime are but shadows!

SEWARD.

No sincere or elevating influence be lost out of a World out of which He is lost!

NORTH.

Now we look upon Planets and Suns and see Intelligence ruling them—on Seasons that succeed each other, and we apprehend Design—on plant and animal fitted to its place in the world, and furnished with its due means of existence, and repeated for ever in its kind—and we admire Wisdom. Oh! Atheist or Sceptic—what a difference to Us if the marvelous Laws are here without a Lawgiver—If Design be here without a Designer—all the Order that wisdom could mean and effect, and not the Wisdom—if Chance, or Neccessity, or Fate reigns here, and not Mind—if this universe is matter of Astonishment merely, and not of adoration!

SEWARD.

We are made better, nobler, sir, by the society of the good and the noble. Perhaps of ourselves unable to think high thoughts, and without the bold warmth that dares generously, we catch by degrees something of the mounting spirit, and of the ardour proper to the stronger souls with whom we live familiarly, and become sharers and imitators of virtues to which we could not have given birth. The devoted courage of a leader turns his followers into heroes—the patient death of one martyr inflames in a thousand slumbering bosoms a zeal answering to his own. And shall Perfect Goodness contemplated move no goodness in us? Shall His Holiness and Purity raise in us no desire to be holy and pure?—His infinite Love towards His creatures kindle no spark of love in us towards our fellow-creatures!

NORTH.

God bless you, my dear Seward—but you speak well. Our fellow creatures! The name, the binding title, dissolves in air, if He be not our common Creator. Take away that bond of relationship among men, and according to circumstances they confront one another as friends or foes—but Brothers no longer—if not children of one celestial Father.

TALBOYS.

And if they no longer have immortal souls!

NORTH.

Oh! my friends—if this winged and swift life be all our life, what a mournful taste have we had of possible happiness! We have as it were, from some dark and cold edge of a bright world, just looked in and been plucked away again!—Have we come to experience pleasure by fits and glimpses; but intertwined with pain, burdensome labour, with weariness, and with indifference! Have we come to try the solace and joy of a warm, fearless, and confiding affection, to be then chilled or blighted by bitterness, by separation, by change of heart, or by the dread sunderer of loves—Death! Have we found the gladness and the strength of knowledge, when some rays of truth have flashed in upon our souls, in the midst of error and uncertainty, or amidst continuous, necessitated, uninstructive avocations of the Understanding—and is that all? Have we felt in fortunate hour the charm of the Beautiful, that invests, as with a mantle, this visible Creation, or have we found ourselves lifted above the earth by sudden apprehension of sublimity? Have we had the consciousness of such feelings, which have seemed to us as if they might themselves make up a life—almost an angel's life—and were they "instant come and instant gone!" Have we known the consolation of DOING RIGHT, in the midst of much that we have done wrong? and was that also a coruscation of a transient sunshine! Have we lifted up our thoughts to see Him who is Love, and Light, and Truth, and Bliss, to be in the next instant plunged into the darkness of annihilation? Have all these things been but flowers that we have pulled by the side of a hard and tedious way, and that, after gladdening us for a brief season with hue and odour, wither in our hands, and are like ourselves—nothing!

BULLER.

I love you, sir, better and better every day.

NORTH.

We step the earth—we look abroad over it, and it seems immense—so does the sea.—What ages had men lived—and knew but a small portion. They circumnavigate it now with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass and he learns to believe in a total mass of matter, compared with which this great globe itself becomes an imponderable grain of dust. And so to each of us walking along the road of life, a year, a day, or an hour shall seem long. As we grow older, the time shortens; but when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of years which have rolled over the human race, vanish into a point; for then we are measuring Time against Eternity.

TALBOYS.

And if we can find ground for believing that this quickly-measured span of Life is but the beginning—the dim daybreak of a Life immeasurable, never attaining to its night—what *weight* shall we any longer allow to the cares, fears, toils, troubles, afflictions—which here have sometimes bowed down our strength to the ground, a burden more than we could bear.

NORTH.

They then all acquire a new character.—That they are then felt as transitory must do something towards lightening their load.—But more is disclosed in them; for they then appear as having an unsuspected worth and use. If this life be but the beginning of another, then it may be believed that the accidents and passages thereof have some bearing upon the conditions of that other, and we learn to look on this as a state of Probation. Let us out, and look at the sky.

THE BOSTON ATHÆNEUM.

The new Athæneum building in Beacon street was thrown open for inspection to day. The location of the building is an admirable one; it is central and easy of access, and yet quiet and retired. From the roof may be obtained the finest panoramic views of Boston and its vicinity which can anywhere be found.

The building, though as yet but partially finished, appears to be admirably adapted to its various uses,—the collection and preservation of a large library and the exhibition of works of art in sculpture and painting.

The principal library room is neatly and tastefully finished, exhibiting the books to great advantage. The gallery for paintings, in the upper story, is an admirable one, lighted entirely by sky lights, and will furnish artists with a fine opportunity to exhibit their paintings, which opportunity we are happy to learn they are about to improve.

We cannot but hope that the unfinished walls of the front rooms and the sculpture hall may provoke some of our rich men to bestow a few thousand dollars on this excellent Institution, to enable its directors to perfect what has been so well begun; and that the time may speedily come when the Boston Athenæum shall be what it ought to be for the credit of our city.

The following more particular description of the building, which has been kindly furnished to us, will be read with interest:

The design of the building is in the Palladian style, and the material, free stone, from New Jersey, similar to that of Trinity Church in New York. A basement of rustic work, supporting a more finished superstructure, gives a massive and substantial appearance to the whole. The windows are in arched recesses, with intervening pilasters supporting the entablature. A central division of the elevation projects slightly, but not so far as to mar the unity of the front. The entire height is sixty-two feet, and the length one hundred and fourteen feet.

The basement is constructed, within, of brick, the ceiling being formed by continuous groined arches, which support the lower floor, and give complete security against fire from below. Here are furnaces, with flues going into all parts of the building; ample store-rooms for packing, &c., with an apparatus for hoisting, through a fireproof passage, quite to the upper story; finished apartments for the residence of the porter's family; and space for bookbinders to work.

The front doorway is fourteen feet high by ten feet broad, and is arched with a semi-circular light. It opens on a vestibule, or main entry, thirty-two feet by twenty-eight, which contains double stair-cases, ascending to the upper story, and lighted from the roof and by a large window in front. From this vestibule doors open to all the rooms in the building.

The first floor is at present unfinished; but it is partitioned for a wall eighty feet in length, intended for a sculpture gallery, two spacious apartments for reading rooms, and one for a cabinet of medals, coins, and other articles of value and curiosity.

The second floor is appropriated entirely to Books. The main library is one hundred and nine feet in length and forty two feet in its extreme breadth. It contains about forty thousand volumes, and is divided by a wide archway; one division displaying the books in alcoves, and the other, cases lining the walls. For the advantages of light, air, retirement, and an open southern aspect this hall can hardly be surpassed. It is finished in the Italian style with a decorated ceiling. Two adjoining rooms in front, capable of receiving fifteen thousand volumes each, but as yet unfinished, occupy the remainder of the second floor. One of them is intended for the librarian's room.

The third floor is appropriated as a gallery for pictures. That portion of it which is over the great hall of the library is finished in four divisions, lighted from the top, and extremely well adapted to the purpose. The edifice has cost about one hundred thousand dollars, in its present state, and may be completed for twenty five thousand more.

A more detailed description will be given, we understand, in the next number of the "Boston Almanac." [Evening Traveller July 25th.

ANNIVERSARY OF THE ORDINANCE OF 1787.

This event was celebrated at Cleveland, Ohio, on the 13th of July. Judge Tappan of Ohio, presided. Hon. H. L. Ellsworth, of Indiana, was one of the Vice Presidents. Various resolutions were passed—among them the following:

That Slavery is a moral and political evil, and it is the duty of the Government to restrain it:

That Congress has power to legislate over Slavery in the Territories and in the District of Columbia:

Also, Resolutions affirming the Buffalo platform; sustaining Senator Benton, and the organization of the Free Soil party; and hailing with joy the prospective alliance of Democrats and Free Soilers.

Mr. John Van Buren was present. A letter was received from the Hon. Henry Clay, from which we select the following paragraph:

"I concur entirely in opinion as to the wisdom of that great measure, and I am glad that it has secured to the States on which it operates, an exemption from the evils of slavery. But the event of the passage of the Ordinance has never, within my knowledge, been celebrated in any one of the 61 years which have since intervened. It is proposed for the first time to commemorate it. It is impossible to disguise the conviction, that this purpose originates out of the question, now *unfortunately* agitating the whole Union, of the introduction of slavery into the Territories of New Mexico and California. While no one can be more opposed than I am to the extension of slavery into those new Terrtiories, either by the authority of Congress or by individual enterprise, *I should be unwilling to do any thing to increase the prevailing excitement.*"

A letter was also received from Hon. Martin Van Buren, in which he says:

"That 'the Ordinance of 1787' lies at the foundation of the growth and prosperity of the people and States of the Northwest—that the vigor and vitality they possess, if justly attributable to its action—that exclusion of slavery by that act from this territory—all then held by the Nation—declared the original, and affirmed the future policy of the American people; and that the influence of Government should be kept actively and perpetually on the side of Freedom—are opinions which deserve, and will, I doubt not, at no distant day, meet with the heart-felt concurrence of the masses of the people of every section of our extended confederacy."

NEWS BY THE EUROPA. The telegraphic despatch to the city papers Thursday morning July 26, announced that in *London* the heat on July 9th (the same week of the hottest days ever experienced in New England,) was greater than ever known before. At *Liverpool* the thermometer stood 86 in the shade.—We are not told whether the recent election of Baron Rothschild by the Londoners over his competitor Lord John Manners by a vote of 3000, produces any sensation on the noble house of Lords, who persist in refusing to remove the Jewish disabilities. Ledru Rollin has reached London in an Ostend steamer from Belgium.—In *Ireland* so great is the destitution that the people are perishing in full view of the abundant harvest, alas! not yet available to them.—In *Paris*, the cholera is decreasing. Total number of deaths since its first breaking out in January last, is more than 20,000.—In *Rome*, the French troops, so far from being received with demonstrations of welcome, were only passively suffered by right of the stronger, to enter the city, nor would the Romans help in removing the barricades. The French guards refused to pay Gen. Oudinot and his staff, as they passed, the military salute due their rank.

ACCESSION OF POPULATION AND WEALTH.—A writer in the Journal of Commerce estimates that seventy-five thousand Germans will arrive at New York alone this year, and that on an average each person will bring forty dollars in coin—making an aggregate of three millions of dollars!

WILLIAM E. CASH,
IMPORTER OF
CHINA, GLASS & CROCKERY WARE,
AND DEALER IN
Britannia Ware, Tea Trays, Knives & Forks,
SOLAR, ASTRAL & MANTEL LAMPS,
GIRANDOLES, CANDELEBRAS, &c.,
WHOLESALE & RETAIL,
No. 262
WASHINGTON STREET,
Corner of Avon Place,
BOSTON.
W. E. C., invites his former customers, and all purchasers to examine his new stock of IRON, STONE, CHINA and DINNER WARE.
Particular attention given to furnishing Hotels and Families with Wares imported expressly for the purpose, which cannot fail to give entire satisfaction.
Glass made and cut to order. Lamps of every description repaired at short notice.
WARE LOANED FOR BALLS AND PARTIES.
march3

NEW TREATMENT OF BRONCHITIS.
DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.
Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms.
une10

Samuel Ingalls, M. D.
TREATMENT OF LUNG DISEASES,
and others, *not cured* by medicine alone.
DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.
Office and Residence, No. 15 Montgomery Place near the Tremont House. ietf nov4

YOUNG LADIES' INSTITUTE,
PITTSFIELD, (BERKSHIRE CO.) MASS.,
On the Boston Railroad, midway between Albany and Springfield.
CONDUCTED by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.
The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.
The Summer Session of five months will commence May 2.
For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed
Pittsfield, March 31, 1849.

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tf june17

REMOVAL.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
HAS REMOVED
FROM NO. 7 WINTER STREET TO NO. 22 WINTER STREET,
ON THE OPPOSITE SIDE
aug14

WORCESTER'S DICTIONARY.
THE MOST COMPREHENSIVE AND ONLY ACCURATE DICTIONARY OF THE ENGLISH LANGUAGE, contains upwards of ONE HUNDRED THOUSAND WORDS, of which the Pronunciation is clearly given. The quantity, as well as the accent, being marked. It embraces, also, numerous Technical and Scientific Terms, Phrases from Foreign Languages, current in English Literature, etc., etc. It is FREE FROM ALL INNOVATIONS IN ORTHOGRAPHY, and presents the Language as it is used by nine tenths of the Educated Classes of England and America. This Dictionary is used and specially recommended by the Presidents and Professors of *nearly every College in the Northern States*, and by other eminent scholars, among whom may be mentioned—
Jared Sparks, LL. D., Hon. John McLean, LL.D., Hon. Levi Woodbury, LL. D., Hon. T. Frelinghuysen, LL. D., Hon. David L. Swain, LL. D., Dr Rohley Dunglison, Alonzo Potter, D. D., LL. D., Moses Stuart, D. D., Edward Hitchcock, D. D., LL.D., Mark Hopkins, D. D., Henry W. Longfellow, A. M., Benjamin Hale, D. D., Hector Humphrey, D. D., Elphalet Nott, D. D., LL. D.
"I shall certainly regard it hereafter as my best authority." [James Kent.
"It will introduce the name of its author to every Library in our country, and place it by the side of the distinguished Lexicographers who have preceded him." [Judge McLean.
City of Boston, in School Committee, March 28, 1848.
"Ordered, "That a copy of Worcester's large Dictionary be furnished to each department of the schools, to be kept as a book of reference." Attest,
S. F. McCLEARY, Secretary.

PICKERING'S GREEK LEXICON—1468 pp—
Price $3 75.
This Lexicon having been re-written, and greatly enlarged and improved by the addition of nearly 50 per cents to its contents as originally published, is in its present form one of the most complete and accurate vocabularies of the Greek Language, and is pronounced by competent teachers and professors, better adapted to the use of Colleges and Schools in the United States than any other Greek Lexicon. Among its excellencies are the following:—
1. Clear and methodical arrangement.
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Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has teod the test of comparison with other Collections.
The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres *is* very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.
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ORCHARD HILL SCHOOL.
ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.
The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.
Music, Drawing, Dancing, &c., by the best Teachers in Boston.
The Summer Quarter commences May 21st.
REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.
For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Jan. 29, 1849. oslv

WATERMAN'S PATENT VENTILATED REFRIGERRATOR.
MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.
WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.
The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.
WATERMAN'S PATENT LAMP TEA KETTLE.
Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and in all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.
WATERMAN'S PATENT BROILER.
This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.
N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.
WATERMAN'S HOUSE LANTERN.
That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)
WATERMAN'S FOUNTAIN COFFEE FILTER.
Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)
INFANTS' BATH TUB.
The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.
The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Corahill, 6 and 8 Brattle and 72 Court street.
The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen deparment, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of